¶Abdias the Prophet,

Interpreted by T. B. fellovv of Magdalene College in Oxforde.

Seene and allowed according to the order appoynted.

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EX DONO
Bibl.
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R. DOUCE.

To the right Honorable my ſingular good Lorde, the Earle of *Huntingdon, Preſident of the Queenes* Maieſties Counſell eſtabliſhed in the North partes. &c.

Encreaſe of grace, and peace in Chriſt, and continuance in the ſame vnto the ende.



RIght Honorable, I confeſſe that for lack of skil in diuinitie, & of knovvledge in other faculties, I am vnfit to preſent any thing in vvriting vnto your Lordſhip, vvherein diuine eloquence ought to be ſhevved, ſeeing your honor hath been practiſed theſe many yeres (as I may ſay) in continuall hearing and reading of the beſt learned, both of this Realme and other Realmes: vvhereby you are able to iudge, and to correct that vvhich is either vnaptly or vntruely

ſayde of any man, concerning the knowledge of God and his true worſhip. Notvvithſtanding, conſidering my dutie tovvards your honor, and alſo your accuſtomed gentleneſſe in accepting aſwel the good wil of them which according to their habilitie offer but a mite, as alſo the great lerning of thoſe Diuines, vvhich in their ſermons & writings do much excel the moſt parte of thoſe Paſtors that are not vnprofitable inſtructors of the vnlearned: I am ſo bold as to offer vnto your Lordſhip this ſhort expoſitiō of the Prophet Abdias, which not long ſince I haue vttred priuatly to the cōmoditie, I hope, of a few, & nowe (if your Lordſhip will vouchſafe to be the patron of ſo ſmal, & ſo rude an interpretation of this peece of Scripture) I mind to publiſhe it to the benefite of many, if perhaps it may do them any good, into vvhoſe hāds it ſhal come.

In

In it I haue vſed the iudgement of diuers learned men, whoſe words I haue tranſlated out of Latin into Engliſhe, and haue diſpoſed thē in this Treatiſe, as I haue thought good. Therfore the doctrine therin conteined, vvhich is found, is other mēs: the maner of hādling it, vvhiche is rude, is mine. That which is lacking in the maner of handling, is recōpenced in the truthe of the doctrine. As the doctrine is true, ſo it māketh the words of the Prophet plain vnto the ſimple & ignorāt people: and alſo it helpeth not a little to the vnderſtanding of the other Prophets, and of diuers places of the Scripture therein recited, and giueth ſome good inſtructions perteyning to fayth and good vvorks. Therefore although it be but a ſmall and ſhorte Treatiſe, it maye ſerue by the vvorking of the holy Ghoſt, bothe to the encreaſe of diuine knovvledge, and alſo of a godly life, in as manye as ſhall take paynes too

reade it. My duetie towardes your Lordſhip, moued me to dedicate it to your honor: that as through the helpe of your bountifulneſſe, many ignorant people are much inſtructed in diuers places in the word of God, by the preaching of the Goſpel: ſo by your Lordſhips ſuccor towards the publiſhing of this little booke, many may ſomthing augment their knowledge in the holy ſcriptures, by reading the interpretatiõ of this Prophet. How ſo euer it ſhall pleaſe God to vvorke, my minde is to beſtovv that little talent that God hath giuen me, to the ſetting foorth of hys glory, and to the profit of his Church, not neglecting your Lordſhips honor: Muche encreaſe vvhereof God graunt you in this vvorlde, and in the vvorlde to come euerlaſting bleſſedneſſe, through Chriſte our Lorde. The. xxj of Auguſt. 1574.

Your ſeruant and dayly orator. T. B.

The propheſie of Abdias,

tranſlated out of the Hebrue into Engliſhe.

THE viſion of Obadiah. This hath the Lorde Iehoua ſayde agaynſt Edom, we haue heard a voyce from Iehoua, that an Embaſſadour is ſent among the Nations (ſaying) vp, and let vs ariſe agaynſt hir vnto battell.

2 Beholde, I haue made thee of ſmall power, and of little reputation among the Nations, thou art greatly deſpiſed.

3 The pride of thy heart hath deceyued thee which dwelleſt in the caues of a rocke, hauing an highe place for his habitation, ſaying in his heart: who ſhall bring me downe to the grounde?

4 Although thou mount like an Eagle, yea although thou make thy neſt among the ſtarres, from thence will I bring thee downe: this is a ſure ſaying of Iehoua.

5 If theeues ſhoulde come vnto thee, or robbers by night, howe miſerably ſhouldeſt thou be hádled? (yet) would they not ſteale (onely) ſo muche as ſhould be ſufficient for

them? if grape gatherers ſhould come vnto thee, would they not leaue ſome ſmall ones?

6 O how are the goodes of Eſau ſoughte vp, and his treaſures ſpoyled?

7 All the men that were confederate with thee, haue driuen thee to the borders, the mē that were at peace with thee, haue deceyued thee, they haue preuayled agaynſt thee: they that haue had mayntenance by thee, ſhall laye a ſnare in thy waye to catche thee: he ſhall not perceyue it.

8 Shall not I at that day (ſayth the Lord) cut off from Edom the wiſe men, and vnderſtanding from the mount of Eſau?

9 Yea moreouer the corage of thy mightie captaynes (O Teman) ſhall bee abated, bicauſe euery man ſhall be cut off from the mount of Eſau by ſlaughter.

10 For the cruell ſpoyling of thy brother Iacob, thou ſhalt be put to ſhame, yea thou ſhalt periſhe for euer.

11 At what tyme thou ſtoodeſt a loofe off, at what tyme ſtrangers caried away his ſubſtance, and aliants entred into his gates, and caſt lots vpon Ieruſalem, then thou waſt euen as one of them.

12 But

12 But thou ſhouldeſt not haue beholden the day of thy brother, the day in the which he was caried into exile, neyther ſhouldeſt thou haue laughed at the inhabitants of Iehuda, in the day of their deſtruction, neyther ſhouldeſt thou haue triumphed ouer them in the day of their affliction.

13 Thou ſhouldeſt not haue entred into the gates of my people, in the day of their deſtruction, neyther ſhouldeſt thou then haue beholden his miſerie in the day of his deſtruction, neyther ſhouldeſt thou haue layde handes vpon his ſubſtance in the day of his deſtruction.

14 Neither ſhouldeſt thou haue ſtande in the croſſe wayes to ſlay thoſe that otherwiſe had eſcaped, neyther ſhouldeſt thou then haue taken priſoners thoſe that remayned of them in the day of affliction.

15 For the day of Iehoua is at hand vpon all Nations, euen as thou haſt done, it ſhall be done vnto thee: thy miſcheeuous dealing ſhall returne vpon thy owne pate.

16 For euen as you haue drunke vpō mine holy hil, ſo al nations ſhal drinke continually, yea they ſhall drinke, and ſwalow vp, & they

ſhal be as though they had not beene at all.

17 But vpō mount Sion there ſhal be ſalvation, and it ſhal be holy: and the houſe of Iacob ſhall receyue their poſſeſsions.

18 And the houſe of Iacob ſhal be a fyre, & the houſe of Ioſeph a flame, & the houſe of Eſau as ſtubble, and they ſhall kindle among them, and conſume them, and there ſhall be none left of the houſe of Eſau, for Iehoua hath ſpoken it.

19 And they ſhal poſſeſſe the ſouth ſide of the mount of Eſau, and the champion countrey of the Philiſtines, and they ſhall poſſeſſe the feelden countrey of Ephraim, and the feelden countrey of Samaria, and Beniamin (ſhall poſſeſſe) Gilead.

20 And they of this hoſt of the Iſraelites, that are in captiuitie among the Canaanites, ſhal poſſeſſe vnto Sarephath, and they of Ieruſalē that are in captiuitie in Sephared, ſhall poſſeſſe the cities of the South.

21 And there ſhal come vp in mount Sion ſauiours, to giue ſentence againſt the mount of Eſau, & Iehoua ſhal haue the kingdome.

A briefe

A briefe Paraphrasis of Abdias prophesie.

THis Prophesie following concerning the destruction of the Edomites, & deliuerance of the Israelites out of captiuitie, was reuealed to Abdias, and declared to him in a vision, for the consolation and comforte of Gods children, and this is the effect thereof. Thus sayth the Lorde Iehoua, the almightie God, agaynst the Edomites, the cruell enimies of his people Israell. This not I only, but Jeremy and the other Prophets haue heard the Lorde Iehoua say (who is mightie & hath care of his people, whose wordes are most certain and true, and whom no man is able to resist) he hath sayd that an Embassadour (euen the sonne of God, by whome the worlde is ruled, & whome all men must obey) is sent among the Nations: whose cõmission is to rayse them vp vnto warr, and to prouoke them vntõ battell agaynst the Edomites: and he him selfe will be cheefe in the warre agaynst them, whome it shall be an easie matter to ouercome. For God hath diminished 2
their power, and hath made them one of the least people among other nations. Yea he hath brought them into contempt, and hath made them of no reputation among men of other countreys. Therfore they are not of suche power & strength as they take them selues to bee. Their proude 3
heart hath deceyued them, and hath taken away their vnderstanding, so that they do not knowe them selues, nor see their owne weaknesse. They thinke them selues strong inoughe agaynst all

men,

men, bicause they dwell in the rockes and mountaynes. Therefore they perſuade them ſelues that no Nation is able too preuayle agaynſt them, and to bring them too deſtruction. But
4 althoughe their habitation were muche hygher than it is, although they could make their dweling as highe as the Eagle can flye, yea as high as the Starres, yet almightie God (whoſe habitation is higher, and whoſe power is aboue theirs) ſayth for a certentie, that he will bring them downe from thence, yea that he wyll take away all their ſubſtance, and vtterly deſtroy
5 them. If theeues and robbers ſhould come vnto a man by nighte, he ſhoulde bee miſerably handled, yet they woulde take away no more, than that is ſufficient for them. If robbers of Vineyardes ſhoulde come, and ſpoyle a mans grapes, they woulde not take all, they woulde leane ſome little ones at the leaſt behinde them.
6 But it can not be expreſſed how the goodes and ſubſtance of Eſaus poſteritie ſhall be ſoughte out, and howe all his Iuels and Treaſures ſhall be ſpoyled and cleane taken away. Neyther ſhall there be any man to helpe them. For
7 all their confederates ſhall forſake them, and become their enimies. They that had made peace with them, haue deceyued them with their flattering wordes: yea and they in whome they truſted moſte, as vnto whome they haue beene beneficiall, they that haue liued vpon their coſt, and whom they haue enterteyned in wages for their defence, they (I ſay) haue layde a ſhare in their waye to catche them, and ſhall bring them to deſtruction: yea and that ſodenly, ſo that they ſhall not perceyue it, notwithſtanding their great wiſedome and pollicie. For

God

God whiche is the geuer of all good giftes, and taketh them away at hys pleasure, shall take away their wyse men, and theyr wysedome from them. So that there shall not be a man of vnderstanding lefte among them. 8
Yea also hee wyll abate the courage of their strong men, of their Gyaunts and mightie Captaynes, bicause he hathe determined vtterly to destroy all the inhabitantes of Idumea with the swoorde: bothe wyse, and foolishe, strong and weake, riche and poore, yong and olde, man, woman, and childe. 9
Bicause of their cruell dealing in spoyling their kinsmen and brethren, the posteritie of Iacob. They shall bee brought to shame and dishonour, yea they shall perishe for euer. 10
When straungers and aliants entered into the cities of the Israelites, and caried away their substance, the Edomites stoode aloofe of pretending friendship, but in deede they tooke parte wyth their enimies. 11
But they shoulde not gladly haue beholden that miserable daye of their brethren, in the whiche they were made captiues in a straunge Countrey, they shoulde not haue laughed at them, nor haue triumphed ouer them in this their affliction. 12
Neyther shoulde they haue entred into the gates of Gods people with their enimies, to be partakers with them of the spoyle. 13
Much lesse should they haue stande in the crosse wayes to kill and slay those that otherwyse mighte haue escaped the sword, neyther should they haue stopped and taken prisoners those that remayned vntaken of their enimies, at suche time as it pleased God to afflicte them. 14
But thus cruelly they dydde

handle

15 handle the people of God. Of whiche wyckednesse he will be reuenged very shortly. For the day which Iehoua, the Lord our God hath appoynted for that purpose, is at hande. In the whiche he will take vengeance of all Nations that are enimies vnto his children. And euen as they handled the Israelites, so shal they be handled. The same measure that they haue mette to other, shall be mette to them: the mischefe that they haue ordeyned for other men, shall fall vp-
16 on them selues. For euen as Gods people haue beene afflicted in Ierusalem, so shall all Nations that molested them be afflicted, yea they shall continually haue abundance of afflictions, they shall be ouerwhelmed, yea they shall be swallowed vp, and deuoured with afflictions. The Edomites (I say) shal be vtterly destroyed, they shall be euen as thoughe they had neuer beene.
17 But the Israelites shall be saued, the people of God shall be holy, and sanctified, to worshippe God according to his will. No man shall touch them, they shall be restored to their substance,
18 and shall quietly enioy their possessions. And euen as the fyre consumeth the stubble, so shall the Israelites haue dominion ouer their deadly enimies, the Edomites, and shall destroy them, so that none of them shall be lefte aliue. For Iehoua the Lord our God hath spoken it, in whom there is no falshoode, nor vnhabilitie too bring
19 that to passe whiche he hathe determined. And Gods people, hauing vanquished Esaus posteritie, shall take possession of their Countrey, euen from the one side to the other. They shall possesse both the mountaynes of the Edomites, and also

the

the champion countrey of the Philistines, beſides their owne countrey of Iewry and Samaria. They ſhall poſſeſſe from the South to the Northe, and from the Weſt to the Eaſt. Euen thoſe Iſraelites that are nowe in captiuitie among the Canaanites in the Southe, ſhall poſſeſſe vnto Sarepta in the North. And the inhabitantes of Ieruſalem, that are in captiuitie in Bosphorus in the North, ſhall inhabite the cities of the South. For God ſhall ſet mightie Captaynes ouer hys people Iſrael, 20 21

Whiche ſhall ſubdue the Edomites, and ſhall be zelous followers of God, and ſhall ſet vp his true Worſhippe agayne: They ſhall both inſtruct the people, and alſo compell them to follow Gods lawes.

Therefore God ſhall rule, and yet ſhall be king ouer them. For they ſhal ſerue him.

(**)

Marget

A larger interpretation of Abdias Prophesie.

THis Prophesie was written agaynst the Edomites, the posteritie of Esau: a people bordering vpon the Southe side of Iewry, towards Arabia. They were the nexte neighbours of the Israelites, the posteritie of Iacob. Iacob and Esau, otherwise called Israell and Edom, were brethren, and the chil-
Gen. 25. 22 dren of Isaac and Rebecca. When their mother was with childe with them, they did striue in hir wombe, wherewith she beeing moued, enquired of God what that
An. mundi. 3100. straunge fight shoulde meane. Answere was made hir, that she had two Nations in hir wombe, that is to say: that two Nations should rise of their posteritie, that they should contende the one with the other, and the elder should serue the yonger: that is, the Nation that shoulde come of the yonger brother, shoulde subdue the posteritie of the elder brother, and bring them in subiectiō. Which was fulfil-

fulfilled in king Dauids tyme: who with his people, ỹ posteritie of Jacob, ỹ yonger brother, subdued the Edomites vnto him, and vnto his Nation: vnto whome they remayned subiect for the space of an hundred and threscore yeres, vnto the reigne of Joram, the seuenth king of Iewry from Dauid. In whose dayes they rebelled, and euer after hated the inhabitants of Juda, as before their father Esau had hated Jacob. As at other times, so chiefly they vttered their malitious mind, when Nabuchodonosor besieged Jerusalem: for they ioyned with him agaynst Juda. It is not vnlikely but that he desired their help, bicause they were neare borderers, & were acquaynted in the countrey. But he was not so desirous of their ayde, as they were to offer it. For they reioyced greatly at the miserie of the Israelites, they triumphed ouer them, and were partakers with the enimies in spoyling the citie of Jerusalem. Yea they persuaded them vtterly to destroy it. As it is written: Remember the children of Edom, O Lorde, in the day of Jerusalem, whiche

2. Sa 8 14. An. mundi. 2900.

2. Re 8. 20 An mundi. 3060.

An. mundi. 3360.

Psal. 137.

sayde, rase it, rase it, euen to the foun-
dation thereof. By occasion of this misc-
rie and calamitie of the Israelites, the
inhabitants of Idumea were mery and
toyfull, but Gods people were full of so-
rowe and heauinesse. Therefore almigh-
tie God pitying their case, stirred vp Ab-
dias & other Prophets to comfort them,
by declaring vnto them the destruction
of the Edomites, their enimies, and by
foretelling their owne deliuerance out of
captiuitie: which how cõfortable a thing
it was vnto them, wee may vnderstande
by our own example: who in the days of
An. domini. 1553. Mary our Quéene, were oppressed with
the members of Antichrist, the deadly
enimies of Gods people. At what tyme
they endeuoured as much as lay in them
to destroy the heauenly Jerusalem, that
is to say, the true Christians, of whome
they imprisoned and burned a great num-
ber, and the residue they caused eyther
to flée into voluntarie banishmente, or
else to reuolte from the Christian reli-
gion vnto Idolatrie, vntill it pleased
almightie God to looke vpon them with

his

his mercyfull eyes, and to call them vn-
to repentance. If in this tyme of miserie
God had sente vs some Abdias, to tell
vs that he woulde destroy our enimies,
and restore those that were banished into
their ceuntrey, and aduaunce them to ho-
nour and wealth, this must néedes haue
béene very comfortable vnto vs. And so
it came to passe in déede: For God dothe
not in any age leaue those comfortlesse
that cleaue wholly vnto him. Therfore
he sente his Prophet Abdias among the
Israelites to shewe them the destruction
of their enimies, and their owne deliue-
rance out of captiuitie, to comfort them,
and to confirme them in the true wor-
ship of God. This is the purpose of the
Prophet, whose prophesie may be deui-
ded into two chapters. In the first God
threatneth destruction vnto the Edomi-
tes: and in the seconde he promiseth deli-
uerance, with great prosperitie and felici-
tie vnto the Israelites. The first Chap-
ter consisteth of foure partes. In the
first is declared the certaynetie of their de-
struction: In the seconde the staye and

arguments wherby the Edomites might perſuade them ſelues of ſaftie, are taken away and confuted. In the thirde, the greatneſſe of ỹ calamitie that God would ſende vpon them, is declared. And laſt of all, are ſhewed the cauſes of their deſtruction. It is not impertinent to the firſt parte, to note heere the author of the prophesie. It is called the prophesie of Abdias. But it was reuealed by the holy Ghoſt, euen by God him ſelfe, and vttered by the miniſterie of Abdias. As the Prophete Zacharie ſayth: The Lorde God of Iſraell hathe rayſed vnto vs a mightie ſaluation in the houſe of his ſeruante Dauid, as he promiſed by the mouth of his holy Prophets which were ſince the world began. And the Apoſtle that writeth to the Hebrues, ſayth: At ſundrie tymes, and in diuers maners God ſpake in olde tyme to our fathers by the Prophets. And our Sauiour ſayth: that Dauid ſayde in the ſpirite, or by the holy Ghoſt: the Lorde ſayde vnto my Lorde, ſit thou on my right hande, vntill I make thy enimies thy foote ſtoole. Heere

Luk.1.69.

Heb.1.1.

Mat.22.43

our

our Sauiour signifieth that Dauid spake not of him selfe, but the holy Ghost by his mouth. So it appeareth by the words of S. Peter, that Noe in his time preached vnto the people, not of him selfe, but our Sauiour Christ in his Godhead preached by the mouth of Noe. For S. Peter speaking of the death and resurrection of our Sauiour, sayth that he was mortified in the flesche, but quickned or rayled to life by the spirite, that is to say by his Godhead. In the whiche spirite (saythe he) Christ came and preached to the spirites that are in prison, whiche were disobedient in the dayes of Noe. These words of our Sauiour, of the Apostles, and of Zacharie, teache vs that it was our Sauiour Christ in Noe, the spirite of God in Dauid, and in the other Prophetes that spake vnto the people. Therefore I conclude, that the same spirite spake in Abdias, and that God him selfe was the author of his prophesie. This also is manyfest by the words of the Prophet: For he sayth: I haue made thee of smal power, and of little reputation among the Nati- 1. Pet. 3. 18.

ons. The Prophet had no such power, as to diminishe the reputation and power of ỹ Edomites. Therfore it folowth necessarily, ỹ he spake not in his own person, but that almightie God spake himself by the mouth of the prophet. Therfore I say (which perteyneth to the first part of this chapter) that the destruction of the Edomites is certayne. For God himself is the author therof. Unto this parte also perteyneth the title of the prophesie, in that it is called a vision. Of visions there is often mentiõ made in the Scriptures, as in the prophesies of Jeremie, Ezechiel, & Daniell, and in the Reuelations of John.

Dan. 7. 1. Daniell in a dreame sawe a vision of foure Beastes. And Saint John in a Reuel. 1. 12 traunce saw a vision of seuẽ candlesticks. Of this and suche other visions his whole booke of Reuelations consisteth. Which are declarations of things to come by similitudes & darke kinds of spæch. But in this prophesie a visiõ is otherwise vnderstanded, for it signifieth hære a declaratiõ of things to come, in playne words, without any similitude or allegorie. As a Pro-

phet

phet in olde time was called a Seer: so hære the prophesie of Abdias is called the sight or vision of Abdias. A Prophet in olde tyme was called a Seer, bicause he did foresée things that shuld come to passe afterwards: so hære Abdias prophesie is called a vision, bicause it is a thing foresæne, that shoulde be fulfilled in tyme to come. These two are both one in effecte, a Vision, and a Prophesie, yet some difference there is betwæne them. For a Vision is a reuelation of that thing whiche God hath appoynted to bring to passe afterwards: and a Prophesie is an vttring of that is reuealed. As Prophets are dyuers, so are prophesies, some false, & some true, but a visiō is always certain: so called bicause it is sæne, & reueled by god vnto mā. That is truly called a visiō, whereof we can testifie that haue sæne it. What soeuer writing may truely be so called, it is an argumēt that ỹ doctrine therin conteined is true. Therfore ỹ prophet giueth this title vnto his prophesie to declare the certentie therof. Our Sauior vseth ỹ like argumēt in defēce of his doctrine, saying: 1.Sam.9.9 2.Sa.24.11

Iohn. 8. 38. That which I haue ſæne I teſtifie vnto you. And after this ſort S. Iohn beginneth his firſt Epiſtle, ſaying: That which we haue heard, which we haue ſæne with our eyes, which we haue loked vpon, which our hands haue handled, that declare we vnto you. The title of this prophesie is almoſt one with this title of S. Johns Epiſtle. For the viſion of Abdias is as much to ſay: as that whiche Abdias hath ſæne, or that whiche God hath reuealed vnto him, for a certayntie to be fulfilled in time to come. Therefore I ſay, this prophesie is called a viſion, bicauſe this worde conteyneth in it an argument, that it ſhal come to paſſe in deede, as the Prophet hath ſpoken, or rather as God hath ſpoken by the mouth of the Prophet. And bicauſe God reuealed it vnto him, it is called his viſion. At what time this prophesie was reuealed, or at what time Abdias vttred it, is not expreſſedly declared eyther in this booke nor in any other booke of the Scripture. The Iewes write that this was the ſame Abdias that liued in the dayes of king Ahab, and dyd ſaue

1. Ioh. 1. 1. an

an hundred of the true Prophets, hyding them by fiftie & fiftie in a caue, and gaue them necessarie sustenance. But the opinion of the Iewes sæmeth contrarie to the truthe. For there is good reason to shew that Abdias liued at the same time that Ieremie and Ezechiell prophesied. For they prophesie all agaynst one, and the same people, they all declare the miserie and calamitie of the Edomites, and the causes of their destructiõ. Abdias doth agrée in words with Ieremie, as though he had learned the maner of handling his prophesie of him, as the scholer of the master. Therefore it sæmeth that they liued and prophesied bothe at one tyme: whiche was when Nabuchodonosor had destroyed Ierusalem, and caried the inhabitantes thereof prisoners vnto Babilon: whiche captiuitie was full thræ hundred yeres after the reigne of Achab. Therefore that Abdias which was in his tyme could not be aliue in these dayes. Moses in his prayer a lyttle before his death, sayth, that in his dayes the age of man was but thræscore yæres and ten. In A-

1.Re.18.9. An. mundi. 3030.

An. mundi. 3360.

Ezec. 25.12. Ier. 49.7.

Psal. 90.10. An. mundi. 2429.

chabs tyme it is likely that mans age was rather shortned than prolonged, because in his dayes the worlde was aboue fiue hundred yeres older than it was in Moses time. For the older the world is, the shorter is the life of man. Although some men liue now a dayes longer than the common sort doe, yet the age of man commonly is but threescore or fourescore yeres. So Moses liued an hundred & twentie yeres. And if God in like maner were so beneficial to Abdias that was in Ahabs time, that he liued. 40. yeres longer than the common age of man, yet he could not liue vnto the captiuitie of Babilon. For then he must haue liued aboue three hundred yeres. Therfore our Abdias, and he were diuers persons, as their state & condition was diuers: for the one was a lay man, & the other a Cleargie man: the one was a Courtier, & the other a Prophet. But in this they do both agree, that they might both be truly named Abdias: that is to say, the seruaunts of God. For they both did God good seruice: the one in saning his Prophets from the cruel tyran-

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nie of Iesabell, and in giuing them bodily sustenance, the other in vttering the Prophesie that God had reuealed vnto him, and in feeding his people with spirituall fode. The fode wherewith the Prophet feedeth Gods people, is the fode of consolation and comforte, whiche is ministred by the declaration of the certayn destruction of their enimies, whiche is declared vnto them in these words: Thus hath the Lorde Iehoua sayde. The Lorde hathe spoken it. *Adonai* is the Hebrue worde, which signifieth such a Lorde as is an helper, a sucourer, a preseruer, one that is of power & might, and also hath a care of his people. Therfore was Ioseph called *Adonai*, bicause he was an helper and succourer of the Egyptians, bicause he was of great power & might amōg them, bicause he had not onely a care of the people, but also by the pollicie & wisdome ý God had giuen him they were preserued in time of derth. Such a Lorde (sayth the Prophet) hath spokē these words which he vttreth vnto the people. And bicause there are many that are called *Adonai*, or Lorde,

for

for difference sake, he addeth this name Iehoua. That Lorde (sayethe he) whose name is Iehoua, hathe spoken it, who is God, aboue all Lordes, who is almightie and ruler of all the worlde, and therefore is able to performe whatsoeuer he sayth, and he hath alreadie sayd it, it is alreadie determined, and therefore can not be altered. Although the minde of man may be changed, God is vnchangeable, he hath saydē it, and therefore certeinly it shall come to passe. For confirmation whereof it followeth: We haue heard this voyce from Iehoua. The Prophet Ier. 49. 14. Ieremie hath the same words in effect. He sayth: I haue heard this voyce from Iehoua. He speaketh of him selfe in the singular number. Although in effecte there be no more certeintie in the words of the one than of the other, yet in our eares Abdias seemeth to speake more certeinely, bicause he speaketh in the plurall number, not of him selfe onely, but also of other Prophets: he seemeth to saye thus muche: Not onely God hath spoken it, but also that you may vnderstād I speake

of

of knowledge, I testifie vnto you that we haue heard it, not onely I but also my fellow Prophets Jeremie and Ezechiel, for they haue prophesied the same things that I shall declare vnto you. Thus hee bringeth witnesses of that he saith. That which is testified by two or three, seemeth vnto vnto vs more certayne than that which is witnessed by one onely. Therefore for the better credite of his words, he sayth: not I, but we haue herd it, and that not of any mortall man, but of Jehoua: the voyce came from almightie God, whereof I, and Ezechiel, and Jeremie are witnesses. And this is the voyce: That an Embassadour is sent among the Nations. *Thir* is the Hebrue word, which properly signifieth the hinges of a dore, vpō which the dore goeth to and fro, and is thereby ruled. But figuratiuely it signifieth an Embassadour, suche a one as is a chiefe mā vnder the Prince, by whose wisdome the common weale is ruled, and vpon whom the good estate of the Prince and people dothe depende. So this Embassadour heere mentioned is a cheefe man, by whom

whom I vnderstande the sonne of God,
Luk.11.49 the seconde person in trinitie, who is the
euerlasting wisedome of the father, by
Iohn.1.3. whom the worlde was made, and without
whō nothing was made, that was made,
by whom the worlde is gouerned, by whō
Princes do reigne, and kings do beare
rule, who sendeth peace and warre: he is
the Lorde that doth all these things. It is
he that moueth the Nations agaynst the
Edomites to destroy them. All Nations
must obey this Embassadour, he is not
sent to one nation, but to a multitude of
Nations, they all shall come agaynst the
Edomites. Therfore their destruction is
certayne. The Embassadour is alreadie
sent (sayth the Prophet:) This matter is
not now in consultatiō, it is alreadie past,
it can not be stayde. His commission is
deliuered vnto him, and he is gone on his
iourney. And this is his commission, to
the Nations to warre agaynst the Edo-
mites, saying: Vp, and let vs arise agaynst
hir vnto battel. In Ieremie it is thus: Ga-
ther your selues togither, come agaynst
hir, & rise to battell. In Ieremie the Em-

bassadour

baſſadour ſpeaketh vnto the nations, willing them to riſe againſt the Inhabitants of Idumea: but in our prophet Abdias, he ſpeaketh muche more cõfortably, ſignifying that he him ſelfe will go with them vnto the warre, that he wil be a chéef captayne among them. He maketh him ſelfe one of the number, ſhewing therby that they ſhall haue his helpe, that he wil fight with them, who can compaſſe and bring to paſſe al things as pleaſeth him. Let vs (ſayth he) riſe agaynſt hir: that is to ſay, agaynſt the nation of the Edomites. God him ſelfe promiſeth to fight with his people, therfore the enimies ſhal ſurely be deſtroyed, & his childrẽ ſhall ouercome. For if God be on our ſide, who ſhal be agaynſt vs. This is ẏ firſt part of ẏ former chapt. declaring the certentie of ẏ Edomites deſtructiõ. In the which there is to be noted a leſſõ for al miniſters & preachers of gods word, in ẏ the prophet entitleth his booke a viſion, & in that he ſaith: Thus hath the lord Jehoua ſaid, this voyce haue we herd frõ Jehoua: wherby is giuẽ vs to vnderſtãd, ẏ he vttereth ſuch things only as he

hath

hath seene, and suche as God hath reuealed vnto him. Suche things as he hathe heard of God, and nothing else but that which God hath spoken. This was alwayes the maner of the Prophetes, and also of the Apostles, as appeareth in their Epistles, and in the reuelations of S. Iohn, not to speake their owne fansies, not to preache doctrine deuised by themselues, not to be wise in their owne opinions, but to teach the truthe, proceading from God himselfe, and nothing else but that whiche he hath taught. This maner all Gods ministers oughte to obserue: which they shal do, if they speake nothing rashly and vnaduisedly, but do diligently examine and searche the knowledge of God in his worde, whiche teacheth the
Psal. 19. 7. true wisedome, and giueth good vnderstanding, euen to the simple, rude, and
2. Ti. 3. 15. ignorante persons, and (as the Apostle saythe) is able to make a man wise as muche as is requisite vnto saluation. If Gods ministers suffer their lippes to vtter nothing but that whiche is truely grounded vpon this worde, they may be bolde

bolde to say: Thus hath the Lorde sayd, This woyce haue we heard frō the Lord. This euery preacher ought not to say only, but also it is requisite that he be sure that he may truly say it. For there are many false Prophets and false teachers, that say, Thus sayth the Lord, this is the worde of God, when they teache their owne fantes. Suche take the name of God in vayne, abusing it for the auaunteing of them selues, and the encrease of their owne wealth. Suche shall be greeuously punished: for God will not holde him giltlesse that taketh his name in vayne. Therefore it is requisite that euery one whiche taketh vpon him to be a minister and preacher of the Gospell, do diligently examine his doctrine by the worde of God, and then he may truly say with the Prophet: This hath the Lorde sayde, and that which we haue heard we testifie vnto you. Then he may say with the Apostle: that which I receiued of the Lorde, I haue delinered vnto you, and this is the Lords saying, and not myne. This is a lesson for all the ministers of

1. Cor. 15. 23.

Gods woꝛd, noted in this firſt part of the
chapter. Hẽre is alſo a leſſon foꝛ the in-
ſtruction of all true Chriſtians, in that the
Prophet ſignifieth that the ſonne of God
the ſeconde perſon in Trinitie, is ſent as
an Embaſſadour to ſtirre vp the nations
to warre againſt Gods enimies: and in
that he giueth vs to vnderſtande, that
God him ſelfe will fight with thẽ againſt
the aduerſaries of his childꝛen: hereby
we learne that God careth foꝛ his childꝛẽ,
that he helpeth thoſe that call vpon him
in aduerſitie, as he hath promiſed, ſaying:
Pſa.50.15. Call vpon me in the day of trouble, and I
will deliuer thee. He fighteth foꝛ vs a-
gainſt our enimies, therefoꝛe they can
not preuayle againſt vs. Foꝛ it is writ-
Rom.8.31. ten: if God be on our ſide, who can be a-
gainſt vs? Where God taketh parte,
there is the victoꝛie. In vayne doth the
Prince make battell againſt his will,
foꝛ all the creatures in the woꝛld are ru-
led by him, inã ẽ beaſt, ſunne ẽ moone, fire
and water, the earth, the ſea, ẽ the clouds
are at his cõmandement, he vſeth al theſe
things to the benefite ẽ commoditie of his

chil-

children, and is readie alwayes to deliuer them in time of miſerie and calamitie. Concerning this matter, it is long to recite the examples of Gods gwoncſſe towards Abraham, Iſaac, and Iacob, towards Ioſeph, Moſes, Ioſua, Dauid, Ezechias, Eldras, the Apoſtle Paule, and many other. As in all ages, ſo eſpecially in our remembrance, ſince the man of ſinne began to be reuealed, and the Goſpell publiſhed, the prouidence of almightie God in ſauing hys people, hathe beene manifeſtly ſhewed, as is to bee ſeene in the Eccleſiaſticall hiſtories of Germanie, of Fraunce, of Englande, and Scotlande, and diuers other Nations. If there were nothing leſte in wryting hereof in all the worlde, yet euery man by the conſideration of Gods workes bothe in him ſelfe, and in other menne, maye vnderſtande ſufficiently howe God careth for his people, in deliuering them from their enimies, whiche is the ſeconde note for oure inſtruction, gathered oute of theſe former wordes of the Prophete. In

the first part of the chapter. Nowe followeth the seconde part. Behold I haue made thee of small power, and of little reputation among the Nations, thou art greatly despised. Here God speaketh vnto the posteritie of Esau after this sorte. Thou countrey of Edom, thou thinkest thy selfe so sure that thou canst not be ouerthrowne, thou persuadest thy selfe that thou art loued of thy neighbours, and feared of thy enimies, and therefore that there is no likelyhode that thou shouldest be ouercome of any nation. But this loue, and this feare is but a rotten staffe, or weake rede, which easily will be broken. For I the maker of heauen and earth, and ruler of all the worlde, haue made thee of small power, and of little reputation among the nations that are rounde about thee: they do vtterly contemne thee, and despise thee. I haue made thee of small power (sayth God by his Prophete) he speaketh in the time past, of the time to come, signifying thereby that it shall as certenly come to passe, as though it were alredie fulfilled. Worldly Princes thinke

their

their state sure, when they are loued of their neighbours, and feared of their enimies. But the Edomites (sayth God) haue no such assurance of their state. For where loue is, there is reputation, but they shall be of small reputation, therfore they shall not be loued, and where feare is, there is no contempt: but they shall be despised, therfore they shal not be feared. Notwithstanding they perswaded themselues of safetie, and did triumphe ouer other nations in their hearts, deceyuing thē selues with a false perswasion. Therfore the Prophet addeth, The pride of thy heart hath deceyued thee which dwellest in the caues of a rocke, hauing an high place for his habitation, saying in his heart: Who shall bring me downe to the grounde? Jeremie addeth vnto this, and sayth moreouer: Thy feare, and the pride of thy heart. &c. That is to say: the feare wherwith other nations do feare thee, or else the opinion that thou hast conceyued, that other nations are afrayde of thee, and the pride of thy heart hath deceyued thee. The Edomites were lifted vp with pride, they Jer. 49. 16.

did aduaunce themselues aboue other nations, thinking themselues inuincible, whereas they were of small power, and of little reputatiō, therfore they were deceiued. The cause why they were so proude (as it seemeth by the text) was the cōmodious situation of their cōtrey. They did dwel on the mountaines & rockes ỹ were inaccessible, they had the higher grounde of their enimies, no mā (as they thought) was able to make a forte against them, therfore they had the aduauntage of all that should come against thē. This made them thinke with thēselues, that no natiō was able to ouercome them: therfore the Prophet sayth: He sayth in his heart, who shal bring me down to the ground? Vnto this proud hert God answereth by his Prophet as foloweth: Although thou mount vp like an Eagle, yea although thou make thy nest as high as the starres, euen frō thence will I bring thee downe. This is a sure saying of Iehoua. Ieremie sayth: If thou make thy nest as high as the Eagle, from thence will I bring thee downe. Vnto this our Prophete addeth more, and

sayth:

sayth: if thou make thy nest as hyghe as the starres, and so sayth: that is to say, Trust not to thy dwelling on high, for if it were a thousand times higher than it is thou art not able to resist God, whiche is aboue it and thee, for he dwelleth in a mount higher thou art able to dwell. He can throw downe his thunderbolts vpon thee, and destroy thee, so that thou shalte neuer recouer thy selfe agayne. As it is written: Jf Edom say, we are impouerished, but we will returne and buylde our desolate places, yet sayth the Lorde of Hostes, they shal buyld, but J will destroy it, and they shall be called ye border of wickednesse, and the people with whome the Lorde is angry for euer. Thus shall the Edomites be ouerthrowne (sayth God) notwithstanding the situatiō of their countrey, and the loue of their neighbours, and feare of their enimies. Therfore the stayes wherby they perswaded themselues of safety is of no force to deliuer the fro destructiō which ye Prophet teacheth in ye seconde part of this chap. whose wordes serue for ye cōsolatiō of al the faithful, in ye we lerne therby, Mal. 1. 4.

that no power of man is able to resist God, who fighteth for his people. Moreouer al Princes and Nations may learne therby not to trust in any earthly might or strength, nor in the ayde of other men that are their confederates. For God is able to alter mens mindes, and to make them despised that before were esteemed and feared. Here all nations may learne not to put too muche confidence in the situation of their countrey, be it neuer so well fortified. For God is able to bring downe, & to make weake by one meanes or other, those that are of moste power and strength. It is not the pollicie nor strength of man that ouercommeth in battell, but God, with a great or small companie of men, yea of himself without the ministerie of man, as pleaseth him. As we are taught by the example of the
Gen.7.21. people in Noes time vtterly destroyed with the flood for their disobedience: and
Ge.19.24. by the example of the Sodomites, destroyed with fire and brimstone from heauen.
Gen.11.1. By hindering the buylding of Babell toure through the confusion of the tunges.

of men: by the destruction of the great cite Jerusalem, and by the victories that Moses had ouer Pharao, that Josua had ouer the Cananites, that Gedeon and other Iudges, that Ezechias and other godly Princes had ouer their enimies. Therfore king Dauid (notwithstanding his owne policie and multitude of men) sayth: I trust in the Lorde, of whom shal I be afrayde? And, the Lorde is my fortresse, my castle, my towre, in whome I trust, my buckler, my shielde, and my saluation. In like maner, all Princes and Nations, vsing such ordinary meanes as God hath appoynted, ought notwithstanding to put their cheef trust in God, without whose helpe no Prince is able to maintayne his estate, his owne policie is in vayne, his owne power will not helpe him. For God teacheth vs heere by this Prophet, that although we make our dwelling as highe as the starres, yet he is able to ouerthrowe vs, and to bring vs to nothing. It followeth: If theeues came vnto thee, or robbers by night, how miserably shouldest thou be handled? yet woulde

2. Re. 25. 9. Luk. 19. 43 & 21. 6. Exo. 14. 27 Ios. 6. 20. & 8. 19. & 10. 11. &. 12. 9 &c. Iud. 7. 22. 2. Reg. 19. 35. Psal. 27. 1. Psal. 18. 2.

they not steale onely so muche as shoulde be sufficient for them? if grape gatherers shoulde come vnto thee, woulde they not leaue some litle ones? How are the goodes of Esau sought out? howe are his treasures spoyled? This is the thirde parte of the chapter, in the whiche the Prophet sheweth by a comparison the greatnesse of the miserie & calamitie that shoulde happen vnto the Edomites. Great should be their miserie if they shoulde be spoyled by theeues, for it is no small greefe to a man to lese in one houre that whiche he hath laboured for many yeeres: Muche more shall they be spoyled of those enimies that God will sende agaynst them. For theeues wyll leaue something behinde them, as landes, reuennes, and housholde stuffe: but their enimies will take all, and will put them out of their houses, and dispossesse them of all their landes: also it is a great miserie to be spoyled of their grapes wherevpon the wealth of their countrey dothe stande: yet that is not so great as this miserie that shall happen vnto them. For the

spoy-

spoylers of grapes will leaue some ra-
cales at the leaſt that are vnrype to ga-
cour them withall, but the Nations
whome God wyll sende agaynſt them,
will leaue nothing, therefore their mi-
serie shall be vnspeakable. For this cause
the Prophet vttereth it by an exclamati-
on, saying: O howe are the goodes of
Esau sought out, and hys treasures
spoyled: As though he should say: I am
not able to expresse howe the Edomites
shall be spoyled: yet thys is the leaſte
parte of their miserie, that is more wher-
che followeth. All the men that were con-
federate wyth thee, haue dryuen thee to the
borders, the men that were at peace wyth
thee, haue deceyued thee, they haue pre-
vayled agaynſt thee, they that haue had
mayntenance by thee, shall laye snare in
thy waye to catche thee, he shall not per-
ceyue it. They shall not onely be spoy-
led (sayth the Prophete) but also they
shall be dryuen out of their countrey: yea
and that by those in whome they trus-
ted, of whom they looked for ayde, with
whom they were confederate, & so forth.

And

And this the Prophet vttreth in the time past, signifying that it is as certayne, as though it were alreadie past. And he adderth moreouer that this miserie shal come vnto them vpon the sodayne, so that they shall not perceyue it: and therefore it is like to be muche greater than if they had foreseene it. For a Prince that knoweth of his enimies comming, may leuye an armie against him, and so perhaps withstande him, or make some other shift for him selfe: But the Edomites are bereft of this helpe, for they shall not perceyue the miserie that is towards them, before it come; and therfore through their sodein oppression they are likely to be handled the more miserably. Against this it might be obiected: that it is not likely that they shoulde be ignorante of that which shoulde happen vnto them, seeing there are among them so many wise men, so many graue Senatours, that coulde foresee daunger to come. Vnto this God answereth by his Prophet as followeth: Shall not I at that day (sayth the Lorde) euen cut off from Edom the wise men, and vtterly

take

take away vnderstanding from the mounte of Esau? Yea moreouer, the courage of thy mightie captaynes (O Teman) shall be abated, bicause euery man shall be cut off from the mount of Esau by slaughter. They shal not perceyue or foresee the daunger at hande (sayth God) for he wil destroy their wise Senatours, and take away all men of vnderstanding from amongst them. This is a great calamitie, yet he will not onely do this, but also he will dismay, yea and slay all their mightie captaynes, so that there shall be none leste able to defende them. This is taught by the name of Teman, whiche was the chiefe citie, and the most ancient Dukedome in Idumea, so named of Teman, the eldest sonne of Elephas, Esaus first sonne. Now their mightie captaynes shall be dismayde, Jeremie declareth, saying: Their heart shal be as the heart of a woman with trauell: that is, ful of sorrow, alwayes lamenting, continually loking for to perishe. The cause of this sorrowe is the vtter destruction of the Inhabitantes, which vnspeakable miserie vttered by our Prophet in

Gen. 36. 15.

Ier. 49. 22.

one

one woorde, is more at large declared by
Ier.49.11. Jeremie in these woords: There shall be
none left to say: leaue thy fatherlesse chil-
dren with me, I will preserue them aliue,
and let thy widowes trust in me. As in
the ouerthrowe of Sodome and of Go-
morra, and the places neare about (sayth
the Lorde) no man shall dwell there,
neither shal the children of men remaine
Eze.35.13. in it, So shall Edom be. And Ezechiell
sayth: Thus sayth the Lorde Iehoua, I
will stretche out my hande vpon Edom,
and will destroy man and beast out of it.
This is the great calamitie that God
sayth shall come vpon the Edomites:
they shal be spoyled of al their gods, euen
to their vile treasures and moste precious
Iewels; and not that onely, but also they
shall be driuen out of their countrey, so-
daynedestruction shall come vpon them
Ez.35.1. vnwares, they shall all be destroyed, fo-
&c. lishe and wise, weake & strong, small and
great, poore and riche, man & beast. This
is the thirde parte of the chapter, whiche
(as the former) so this serueth for the con-
solation of the faythfull, and correction of

the

the wicked persecuters of Gods people. For this is the ende & purpose of the Prophet, to comfort the Israelites beeing in captiuitie, and to dismay the Edomites their deadly enimies. And what soeuer serueth for their consolation, is a general consolatiō for all afflicted Christians that call vpon God, and put their trust in him. And what soeuer serueth to dismay the Edomites, is a generall correction of all wicked persons that afflict Gods people. For in the deliuerance of the Israelites, is declared the goodnesse of God towards all men: for the goodnesse of God is one, for God is one, & his goodnesse is immutable. And in the destructiō of the Edomites is shewed the iustice of God towards all men, for the iustice of God is alwayes one, for God is one, and his iustice is immutable. Therefore I say these words of the Prophet serue for the vse of all men, for the comforte of the godly, and reproffe of the wicked. They are a sharpe crimination or threatning against all persecuters of the Christians, wherby in the miserie and calamitie of the Edomites,

the Prophet describeth the lamentable state of all that do obstinately set themselues against God and his people. They shall be constrayned to forgoe all their riches whatsoeuer, their confederates and aliance shall persecute them, and seeke their vtter destruction, their wisedome shall fayle them, their wise men shall become fooles, and their strong men shall be made weake, no wisedome nor strength shall be able to preuayle against God. Wherby we are taught that whiche the Prophet Dauid sayth: it is better to trust
Psal. 118. 8. in God, than to trust in man: it is better to trust in God, than to trust in Princes. For man is mutable, but God is immutable: the wisdome of man & his strength fayleth, but the wisdome and strength of God is aboue all, and endureth for euer, wherby he confoundeth the wisdome and strength of man, especially of those that resist him, and afflicte his people. A notable example hereof are the inhabitantes of Ierusalem in the Apostles time, who persecuted both them and Christ our Sauiour vnto the death, therefore they were

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miserably handled, they were not onely spoyled of al their substance, but also most lamentably destroyed, although they had many forwarnings therof, yet they could not perceyue it. They interpreted all things for them that made against them, so was their wisedome confounded, and they in the ende vtterly destroyed. But we neede not go vnto Jerusalem for examples, we haue examples at home at our owne dores: we neede not goe vnto the Apostles time for examples, for wee haue examples of our owne time, in the memorie of vs that are aliue, of the seuere iustice of God towards the enimies of him and his people in the ouerthrowe of the religious houses of Monkes and Friers, a most wicked kinde of men, who had great abundance of precious Jewels and treasures, they were spoyled of all, yea they were dispersed, and their houses ouerthrowne, they that were counted the wisest of all men, could not forsee it, and although some of them did foresee it, yet they could not preuent it. They which before had subdued vnto their obedience

kings & Emperours could not withstand it. Their wise men were cut off, and the courage of their mightie captaynes was abated. Many finde much fault that their goodly buyldings are decayed, but suche men haue not a right opiniõ of God, such men find fault with the wisdome & iustice of the Lorde. They do not vnderstand the saying of the Prophet Amos: there is no miserie that happeneth vnto the citie of the wicked, but God sendeth it. If God did destroy his owne citie & temple that he cõmaunded to be buylded, whiche was the most sumptuous buylding in al ỹ world, how could he suffer the houses of them to stande, which were not onely dissembling Hypocrites (as were the Inhabitantes of Ierusalem) but also manyfest Idolaters, moste filthy adulterers, Sodomites, Thæues, and Murtherers? It muste nedes bee that their buyldings shoulde stinke in the sighte of God, and that they shoulde stirre vp his wrathe to ouerthrowe their godly houses, leauing onely the rubbishe and some olde walles for a memorie (as he dyd the salte stone

Amos. 3. 6.

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of Lots wyfe, and the barennesse of the countrey of Sodome) for a remembrance vnto the posteritie, that when the children shall aske their fathers what houses these were, they maye aunswere: Here dwelled certayne men of counterfeite Religion, forsakers of the Gospell of Christe, and followers of their owne traditions, Idolaters, adulterers, theeues and murtherers. For their manifolde wickednesse the wrath of almightie God was prouoked agaynst them, he therefore suffereth the Diuell to set them at discorde among themselues, he caused their owne companie to bewray their adulterie, Sodomitrie, and their craftie conueyaunce aboute their Imagerie, seruyng vnto Idolatrie, whereby he spoyled them, dispearsed them, and ouerthrewe their costly buyldings. Thus God dealed wyth these men. And why? The cause followeth in the Prophet: For the cruell spoyling of thy brother Iacob, thou shalte bee put to shame and confusion, yea thou shalt perishe for euer.

The crueltie of the Edomites in spoy-
ling Gods people, was the cause why he
would so greeuously punishe them, whose
wickednesse the Prophet amplifieth by
putting them in minde of their consan-
guinitie with the Israelites. It is great
wickednesse, and deserueth great punish-
ment at Gods hande, if they that are not
alied do deale cruelly the one with the o-
ther: much more haynous in the sight of
God is the crueltie of brethren one to-
wards another. The Israelites and Edo-
mites were brethren, for they came of Is-
raell and Edom, the sonnes of Isaac, of
whom they had their names, therefore
the Edomites were nearer in bloud vnto
the Israelites than any other nation: al-
so they were partly both of one religion,
for they had bothe receyued the couenant
of circumcision, whiche God had giuen
vnto their father Abraham, whiche God
called his couenant, bicause it was a seale
of that couenant that he made with hys
children the Israelites, who onely were
his people, for as muche as they onely
had receyued the couenant it selfe. That

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is to say, the promise, or the worde of God preached, whereby God offereth him selfe vnto vs as vnto children. If we receyue the seede of Gods worde, and like good grounde bring forth fruite, then we are in deede the children of God. But the word was not offred vnto the Edomites, therefore God refused them to be his children, for among Gods elect these two can not be separated, the worde and the Sacraments. Notwithstanding the Edomites were brethren to the Israelites according to the flesshe: therfore the greater was their wickednesse in afflicting them, which was the cause of their owne calamitie. But least they should excuse themselues, and say: it was the Babylonians and not they, that did so cruelly handle the Israelites, the Prophet addeth, saying: At what tyme thou stoodest a loofe off, at what tyme strangers caried away his substance, and aliants entred into his gates, and cast lots vpon Ierusalem, then thou wast euen as one of them. This is it that the Prophet sayth: although the Babylonians were the chiefe doers, yet the Edo-

mites were not voyde of faulte, for they brake league with the people of God, they denyed them ayde, they toke part with the enimies, entered the Citie wyth them, and cast lottes with them for the deciſion of the ſpoyle: they carried away their ſubſtaunce, and in all poynts ſhewed them ſelues their deadly enimies. Thus the Prophet putteth away their excuſe, and that they maye appeare the leſſe excuſable, he rehearſeth particularly their faultes, as followeth: But thou ſhouldeſt not haue beholden the daye of thy brother, the daye in the whiche he was caried into exile, neyther ſhouldeſt thou haue laughed at the inhabitants of Iehuda, in the day of their deſtruction, neyther ſhouldeſt thou haue triumphed ouer them in the daye of their affliction. Thou ſhouldeſt not haue entered into the gates of my people, in the day of their deſtruction, neyther ſhouldeſt thou then haue beholden his miſerie in the day of his deſtruction, neyther ſhouldeſt thou haue layde handes vpon his ſubſtance in the day of his deſtruction. Neither ſhouldeſt thou

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haue ſtande in the bywayes to ſlay thoſe that otherwiſe had eſcaped, neyther ſhouldeſt thou haue taken priſoners thoſe that remayned of them in the daye of affliction. Yæere in telling them what they ſhould not haue done, the Prophet openeth vnto them the haynouſneſſe of their faulte by degræs. The firſt is, they did behold with a certayne pleaſure the miſerie of the Iſraelites. The nature of true friends is to be græued when they ſæe one an other in miſerie. It was not only no græſe to the Edomites to ſæe the Iſraelites afflicted, but alſo they did laugh at them. Secondly they did triumph ouer them, and (as the wordes do ſounde) did ſpeake with open mouth agaynſt them, and when they had entred their gates with the enimies, and ſpoyled their ſubſtance, they did ſlay ſome of them, and other ſome they tooke priſoners. This was the crueltie of the Edomites agaynſt Gods people, who although they were not accepted of God, as his children, yet he ſuffereth them quietly to enioy their ciuill eſtate in this lyfe, vntill their crueltie was come to the full.

So he suffereth all reprobates to enioy their estate in this lyfe for a tyme, as he did the posteritie of Cayn, whome at the last he destroyed by water, so he suffered the Sodomites to liue voluptuously in many yeres, whom in the ende he destroyed by fire and brimstone from heauen. He suffered Pharao king of Egypt to continue a long time in prosperous estate, and afterwarde drowned him and his great armie in the Sea. He suffered the Cananites to triumphe ouer other Nations, and at the length gaue the Israelites victorie ouer them, vntill their estate was quite ouerthrowne: So God suffereth many Princes and Nations to liue quietly for a time, vntill their wickednesse be at the full, and then he cutteth them off aswell in this worlde, as in the world to come. So he did cut off the Edomites for their cruelties towards their brethren: whereby we are taught brotherly loue, and to auoyde iniurious dealing one towards another, God hath ioyned vs all in one brotherhood, in the confession of one faith, of one truthe, of one religion, of

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one Christianitie, and hathe made vs the children by adoption of one father (which is God him selfe) and fellowe heires with our Sauiour Christe, to the entent we should loue one another: and if we loue as brethren, God will loue vs, and accept vs as his children. Here for our better instruction in this matter, we may vnderstande by the words of the Prophet, that the properties of brotherly loue are not to murther one another, not to spoyle one an other, not to triumphe ouer the afflicted, not to reioyce at their miserie, nor gladly to beholde their calamitie: but rather to be sory for their beauinesse, to weepe with them that weepe, seeking to helpe and succour them, and to delyuer them out of aduersitie, of what countrey or nation so euer they be. The children of God had not respecte to countreys, blood or such like, knowing this, that they haue all one father, and one countrey in heauen. They that do otherwise, or are otherwyse affected, shall be greeuously plaged, they shall drinke of the same cuppe that they haue giuen to other men, which

the Prophet teacheth vs by the wordes following, in that he sayth: For the day of Iehoua is at hand vpon all Nations, euen as thou hast done, it shall be done vnto thee: thy mischeeuous dealing shall returne vpon thy owne pate. For the vnderstanding of these wordes we haue to consider what the day of the Lord is, it is a day of affliction and great calamitie, a day of muche sorow & heauinesse vnto the wicked, but a day of exceeding ioy and gladnesse vnto ỹ true worshippers of God. The Prophet Esay speaking of the same daye, sayth:

Esa. 13.6. Houle you, for the daye of the Lorde is at hand, it shall come as a destroyer from the almightie, therfore al hands shal be weakened, and all mens hearts shall melt, and they shall be afrayde, anguishe and sorrowe shall take them, and they shall haue payne as a woman that trauelleth, euery one shall be amased at his neighbour. Beholde the day of the Lorde commeth cruell, with wrath and fierce anger, to lay the lande waste, and he shall destroy sinners out of it. For the starres of heauen, and the planets thereof shall not gyue their lighte, the sunne shall bee darkened

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in his going foorth, and the Moone shall not cause hir light to shine: and I will visite the wickednesse vpon the worlde, and their iniquitie vpon the wicked, and I will cause the arrogancie of the proude to cease, and will cast downe the pride of tyrantes. **Also the Prophet Ezechiell sayth:** The day of the Lorde is at hande, a cloudy day, and it shall be the time of the heathen. Ezec.30.3. **And the Prophet Joell sayth:** Alas for the day, for the day of the Lord is at hande, and it commeth as a destruction frō the almightie. The day of the Lord is great, & very terrible, who can abide it? Joel.1.15. & 2.11. **Finally the Prophet Zophonie sayth:** The great day of the Lorde is neare, it is neare, and hasteth greatly, euē the voyce of the day of the Lorde. The strong man shall crye there bitterly: that day is a day of wrath, a day of trouble and heauynesse, a day of destruction and desolation, a day of obscuritie and blackenesse, a day of cloudes and darkenesse, a day of the trumpet and alarme, against the strōg cities, & agaynst the highe toures, and I will bring distresse vpō men, and they shal walk like blind men, bicause they haue sinned agaynst the Lorde, Zoph.1.14

and

and their bloud shall be poured out as dust, and their flesh as the dung: Neither their siluer nor their golde shall be able to delyuer them in the day of the Lords wrath, but the whole lande shall be deuoured by the fire of his ielousie. For he shall make euen a speedie riddance of all thē that dwell in the land. By these wordes of the Prophetes it appeareth that the day of the Lorde bringeth most miserable destruction vnto the wicked, whiche Abdias sayth shall come vpon all nations: that is to say: vpon al nations that haue dealt cruelly with the people of God, for so in the scriptures an vniuersall signe is often times restricted.

Gen.3.20. As for example. Adam called his wyfe Eue, bicause she was the mother of euery liuing creature: that is to say, she was the mother not of all liuing creatures generally, but of all mankinde, or of euery creature endued with reason. And God

Gen.12.3. &.18.18. sayde, In Abraham all Nations of the earth shall be blessed: that is to say, all the faythfull of euery Nation, and not all generally without exception. And it is

Gen.41.57 written that euery land came into Egypt

for

for corne, that is to say, all that were hoz-
dering vpon Egypt, or all that were pla-
ged with scarsitie of corne. Also our Sa-
uiour sayth: When I am exalted, I will Ioh.12.32.
draw all men vnto me: that is to say, all
that do beleeue, and S. Paule sayth: All Phil.2.21.
men seeke their owne profite: that is to
say, all men for the most parte neglecte
their dutie towards God and their neigh-
bour e. So in this place, where the Pro-
phet signifieth, that God will plague all
Nations, he vnderstandeth all those that
are enimies vnto the people of God, and
not all nations vniuersally: as it is sig-
nified by these words, As thou hast done,
it shall be done vnto thée. For this is the
purpose of the Prophet to comforte the
Israelites, whose consolation consisteth
not in the destruction of all nations, but
in the ouerthrow of their enimies. Ther-
fore he giueth them to vnderstande that
their enimies shall be vtterly destroyed,
saying: For euen as you haue drunke vpon
my holy hill, so all nations shall drinke con-
tinually, yea they shall drinke, and swalowe
vp, and they shall be as though they had not
beene.

beene. By this worde drinke, metaphorically or figuratiuely is vnderstanded affliction oftentimes in the scriptures, as in
Lu.26.42. these words of our Sauiour: Let this cup passe from me, but if it can not passe from me, but I must needes drink it, thy will be done. Where by drinking of ỹ cup, he meaneth the suffring of his most paynful passion. Also the prophet Jeremie preaching
Ier.49.12. the destruction of the Edomites, with Abdias, hath these words: Thus sayth the Lorde: Beholde they whose iudgement was not to drink of the cup haue assuredly drunken, and art thou he that shalt escape free? Thou shalte not goe free, but thou shalte surely drinke of it. For I haue sworne by my selfe (sayth the Lorde) that Bosra shall be waste, and for a reproch, and a desolation, and a curse, and all the cities thereof shal be perpetuall desolations. These words do plainly teache vs, that to drinke figuratiuely signifieth to suffer affliction. This therefore is that he sayth in the person of God, euen as you that are my people haue ben afflicted in your owne countrey, which I haue chosen as a peculiar place for my

selfe

selfe to be worshipped in: so all nations that haue afflicted you, shall be plaged, yea they shall be miserably scourged, and brought to perpetuall desolation. Thus the Prophete endeth the first chapter of his prophesie, whiche concerneth the destruction of the Edomites, nowe he describeth the felicitie and prosperitie of the Israelites: But vpō mount Sion there shal be saluation, and it shal be holy: and the house of Iacob shall recouer their possessions. And the house of Iacob shall be a fyre, and the house of Ioseph a flame, and the house of Esau as stubble, and they shall kindle among them, and consume them, and there shall be none left of the house of Esau, for Iehoua hath spoken it. Sion is the hill vpon the whiche Ierusalem was buylded, and is taken for the whole countrey of the Israelites. They shall be deliuered (sayth the prophet) they shal recouer their possessions, and also destroy their enimies euen as fire doth consume stubble. For therfore are the Israelites likened vnto fire, & the Edomites to stuble, to declare ỹ sodayne destruction, that God shall sende vpon the

posteritie of Esau, by the hands of the inhabitants of Jerusalem. Which the Prophet Ezechiel expresseth in playne wordes saying: I will execute my iudgement vpon Edom by the hande of my people Israell, and they shall do in Edom according to my anger, and according to my indignation, and they shall knowe my vengeance, sayth the Lorde God. Thus God threatneth destruction to the Edomites, but the Israelites shall flourishe, as in the wordes following it is declared. And they shall possesse the Southe side of mounte Esau, and the champion countrey of the Philistines, and they shall possesse the feelden countrey of Ephraim, and the feelden countrey of Samaria, and Beniamin shal possesse Gilead. Here the Prophet sheweth the Israelites how their dominion shall be enlarged. The south side of Idumea or of mount Seir is the furthest parte of the countrey from Israell. This is it therefore that is giuen them to vnderstande, that they shal inhabite not onely their owne countrey, but also the countrey of the Edomites, and the Philistines, and Beniamin, whose

Eze. 25. 14.

whose habitation is in the west, shall possesse Gilead, which is in the East: that is to say, the Israelites shall haue dominion from the west to the East, and from the North to South, which in the words following is further declared: And they of this host of the Israelites, that are in captiuitie among the Cananites, shall possesse vnto Sarephath, and they of Ierusalem that are in captiuitie in Sephared, shall possesse the cities of the South. And there shal come vp in mount Sion sauiours, to giue sentẽce agaynst the mount of Esau, and Iehoua shal haue the kingdome. That is to say, the Israelites dominion shall be from the South to the North, and from the North to the South, from the one ende of the countrey to the other. For the Cananites dwelled in the South countrey, and Sarephath, otherwise called Sarepta, was in the North, so was also Seraphad, otherwise called Bosphorus (according to the iudgement of some Interpreters.) This benefite God promiseth by his Prophet vnto his people, for bringing of whiche thing to passe, he vsed the ministerie of certayne

noble men and chiefe captaynes, as Zorobabell, Nehemias, Esdras, and such other, who heere are called Sauiours, because God by their hands chiefly saued the people. So in ỹ boke of the Iudges, Othniell and Ehud are called Sauiours, because they were the captaynes, by whose meanes the Israelites were deliuered from the bondage of their enimies. The like prosperitie God promiseth heere vnto the same people, the which beeing brought to passe, the Prophet sayth, that the kingdome shall be the Lordes: that is to say, the Israelites shall not onely be restored to their countrey, landes, and possessions, but also they shall serue God, and worshippe him according to his will. For although God ruleth all the world, and all natiõs perteyne to his kingdome, yet that properly is called the kingdome of the diuell, where men follow their owne lust, and neglect the worship of God: and there is the kingdome of God, where he is truely worshipped, the Gospell preached, and his lawes obeyed. Where the Lorde is king there is no tyrannie or

Iud 3. vers. 9. & 15.

bondage,

bondage, but libertie and frædome, that people that serueth the Lord shall florish, shall prosper, and shall be blessed in this life, and in the life to come, for he is euerlasting, therfore his people shall be euerlasting. Briefly, this is it that the Prophet in the former wordes giueth vs to vnderstand, that the children of God shall abound both in earthly and heauenly possessions. Whereby we are taught to put our trust in him, for he is able to help vs, to pray vnto him in al our necessities, for he is readie & willing to helpe vs, to giue him thanks for his benefites: for great is his godnes toward vs, to extoll & magnifie his name, for wõderful are his works, to our great profite and commoditie. Finally, to obey his lawes and statutes, for he serueth them that serue him: so doing God will sende vs sauiours to saue vs, and to deliuer vs from our enimies, and the wordes of the Prophete shall be verified vpon vs, in that he sayth: The kingdome shall bee the Lordes. For he shall be our kyng for euer, and we his people shall be continually garded

vnder the shadowe of his wings, and alwayes defended from all maner miserie and calamitie.

Hitherto I haue opened the sence and meaning of the Prophet according to the letter, which although for diuers causes it is very necessarie to be vnderstanded: yet beeing considered of it selfe, without any further application of the same vnto our selues, it is vnfruitfull and vnprofitable. As the Apostle sayth: the letter killeth, but the spirite giueth life. Therfore I haue added moreouer vnto the letter, certayne generall lessons for the instruction of all Christians. Which application of the scriptures vnto our selues the Apostle putteth vs in minde of, where he sayth: what soeuer things are written afore time, they are written for our learning, that we through patience and comforte of the Scriptures might haue hope. And as in diuers other places, so especially in the thirtenth chapter of the Epistle to the Hebrues, he hath giuen vs an example of this interpretation, where the words of the almightie God, spoken only

2. Cor. 3. 6.

Rom. 15. 4

vnto

vnto Josua, and perteyning onely vnto him, according to the letter, are vsed as a generall lesson for all men, to teach them to put their trust in God. After that Moses was dead, God appointed Josua to be ruler of the Israelites, and to bring them into the lande of promise: and bicause he shoulde not feare nor be dismayde, God sayde vnto him: As I was with my ser- Ios.1.5.
uant Moses, so I will be with thee, I will not fayle thee, nor forsake thee. Upon these words the Apostle groundeth this gene-
rall doctrine: Let your conuersation be Heb.13.5.
without couetousnesse, and be content with those things that ye haue. For he hath saide: I will not fayle thee, neyther forsake thee. Thus the Apostle dissuadeth vs through distrust of Gods goodnesse to vexe our selues with immoderate care of worldly riches, and the vnlawful meanes to enriche our selues, bicause God hath sayde vnto Josua: I will not fayle thee, neyther forsake thee: teaching vs therby to apply the holy Scriptures to our com-
forte, & confirmation of our fayth. Whose example I haue followed by adding the

mozall (as they call it) vnto the letter of ỹ Pzophet. But besides this mozall, there is also in the pzophesie conteyned an allegozie, concerning the comming of our saniour to iudgement, & our ful redemption by him in destroying Antichzist, & in bzinging vs both body & soule vnto the euerlasting blessednesse, which he hath pzepared foz all the faithfull. Foz the wozdes and wozks of God are vnserchable, & do teach vs a great deale moze thã the letter at the first sight offreth vnto vs. This I say, that in the scriptures, especially in ỹ old testamẽt, in ỹ wzitings of Moses & ỹ Pzophets there are foz the most part thzee senses in one text, & accozding to those diuers sẽses, thzee diuers interpzetations. The first is called literal, grãmatical, oz histozical: the second, tropological, ethical, oz mozal: the third allegozical, figuratiue, oz mysticall. The literal interpzetatiõ is called grãmatical & histozical, bicause in it nothing else is noted, but that which ỹ grãmer rules, & the histozie it selfe in playne meaning giueth vs to vnderstande. This alwayes is fyzst & chiefly to be noted, as the ground &

foun-

foundation of the other interpretations. If we make not a good foundation, that whiche we buyld thereon will be weake: so if we do not truely expound the letter of the scripture, commonly we shal make an vnprofitable moral, and a false allegorie. The bare letter, of the newe Testament especially, is for the most part very profitable and cõmodious to al Christiãs. There are fiue generall vses & commodities of the scripture, taught of the Apostle S. Paule in the Epistle to the Romanes, the. 15. chapter, and in the seconde Epistle to Timothie the third chapt. First by it we learne patience in aduersitie, by it we haue consolation in persecution, and are therby encouraged to continue vnto ỹ ende in the true worship of God, through hope of life euerlasting: secondly we are taught true doctrine as touching ỹ articles of our fayth: and thirdly, to improue false doctrine cõtrary to ỹ same: fourthly by the scriptures we lerne to correct our wicked liuing, which is cõtrary to Gods cõmãdements: and finally we are therby instructed in godlinesse, & in al such things as are Rom. 15 4

2. Ti. 3. 16.

acceptable vnto God. All these commodities are founde in the literall sence of the scriptures. For what is more comfortable than the very letter of these
Ioh.3.16. wordes: So God loued the worlde that he gaue his onely begotten sonne, to the ende, that who soeuer beleeueth in him should not perishe, but haue life euerlasting. And the letter of these words: We
Rom.3.28 Gal.2.16. are iustified by fayth without the workes of the lawe, doth teache vs the doctrine of iustification by fayth, without any desert of our good workes, & also doth improue the contrarie. In like maner the letter of other places doth teach other doctrine. And
Gal.5.19. where the Apostle sayth: The workes of the flesshe are manifest, which are adultry, fornicatiō, vnclenneſſe, wantonneſſe, Idolatrie, witchcraft, hatred, debate, emulations, wrath, contentions, seditions, heresies, enuy, murthers, dronkenneſſe, gluttonie, and suche like, whereof I tell you before, as also I haue tolde you before, that they which do such things shall not inherite the kingdome of God. But the fruite of the spirite is loue, ioy, peace,

long

long ſuffering, gentleneſſe, goodneſſe, fayth, meekeneſſe, temperancie, againſt ſuche there is no lawe. The very letter of theſe woꝛds ſeꝛueth to coꝛꝛect and to inſtruct vs in godlineſſe. So commodious is the bare letter of the holy Scriptures, and the moꝛall therof (which is to gather out of the letter ſome good leſſon foꝛ our inſtruction) is no leſſe pꝛofitable. Foꝛ all the miracles of our ſauiour Chꝛiſt, as accoꝛding to the letter and hiſtoꝛie, they ſeꝛued to the commoditie of thoſe that were healed by him, ſo they may be moꝛally interpꝛeted to our comfoꝛte, and to the confirmation of our fayth that are nowe liuing. Foꝛ by his goodneſſe thereby ſhewed vnto other men, we haue an euident argument of his readineſſe to helpe vs, when ſoeuer we in like ſoꝛt do ſéeke helpe at his hands: ſo that we haue no cauſe to miſtruſt his goodneſſe, noꝛ to ſéeke helpe elſe where, of Saincts and Angels, that are no ſauiours. His miracles alſo doe teache vs his Diuinitie, they teache vs that he is Chꝛiſt the ſauiour of the woꝛld, and do impꝛoue the contrarie doctrine, as

Mat.11.4. our Sauiour witnesseth in the Gospell.
Iohn.5.36. & 14.11. Moreouer all the examples of godly men serue for our instructiō: and the examples of the wicked with their punishmēt, serue for our correction. After this sort the Apostle Paule expoundeth the manyfolde
1.Cor.10.6 plages of the Israelites in ỹ wildernesse, and according to the moral sense, applieth them vnto vs, teaching vs by their example to auoyde their wickednesse. Finally, in the scriptures, besides the letter and the moral, there is a true and a profitable allegorie, type, figure, or mysterie. As for
Gen.22.9. example: the offering of Isaac vpon the aulter, to be slayne by the hands of his father, as God had commaunded, whiche as according to the letter, it was a triall of Abrahams fayth, and also an instructiō for vs (whiche is the morall) teaching vs to obey Gods commaundementes in all poyntes, and to beleeue hys promysses, although they seeme neuer so contrarie to mans reason: So in that Isahac was layde vpon the aulter readie to be slayne, and then by the voyce of God deliuered, and (as it were) rayled from

death

death to life agayne, he was a type and figure of our Sauiour Christ, teaching vnto Abrahaam and his posteritie saluatiō by the offering of Christ vpon the crosse, and by his resurrection from death. Also Joseph beeing solde by his brethren vnto straungers, cast into prison, & after made ruler of the countrey of Egypt, where he prouided foode, and also a fruitefull lande for his father and brethren to dwell in (as it declareth Gods wonderfull power and goodnesse towards him, and also the state of Gods children in this life, beeing first by affliction thrust downe (as it were) into hell, and after exalted into heauen: So it was a figure of oure Sauiour: first solde and deliuered into the handes of the Gentiles, euen by hys owne countrey menne, and brethren, and afterwards of hys Resurrection and glorification, by hys Ascention into heauen, where of his mercie, contrarie to our deseruing, he hathe prouided for vs a perpetuall reste and habitation for euer, euen for as manye as come Gen. 37. 28 Gen. 39. & 41. & 42. & 47.

Ex.1.&.14. come vnto him for succour. Moreouer the bondage of the Israelites in the wildernesse, and their deliuerance through the destruction of Pharao in the red sea: besides that it declareth the power and goodnesse of God towards them, and the state of his children before rehearsed: it was a type of our bondage through sinne, death, hell, and the diuell, and of our deliuerance from the same by our sauiour Christ, destroying our enimies, and bringing vs vnto euerlasting felicitie. Likewise the
Exo.12.3. Pascall lambe receyued euery yere, being a lambe without blemish, (the bloud wherof was sprinkled vpon the postes of the doore, ouer which the destroying Angell passed, hurting none in the house where the bloud was sprinkled) This Lambe, I say, in an allegorie signifieth our sauiour Christ, being without blemishe and spotte of sinne, whose bloud sprinkled vpon the postes of our hearts by fayth, deliuereth vs from euerlasting destruction. We are taught this allegoricall exposition of the Pascall Lambe by Iohn Baptist, where poynting vnto our sauiour

sauiour Christ, he sayth: Behold ỹ lambe of God that taketh away the sinne of the world. Also the Apostles Paule and Peter, do liken our Sauiour vnto the Paschall lambe, saying: Christ our Passeouer is sacrificed for vs, and we are redeemed with the precious bloud of Christ, as of a Lambe vndefiled, and without spot. According to this figuratiue and mysticall interpretation, the Apostle expoundeth the history of Abrahams two wiues and their children: where he playnly poynteth at our aduersaries the Papists, who seeke iustification by their owne works, and do persecute those, which according to Gods promise, do seeke life by faythe in Christ: whose miserable state and condition the Apostle sheweth, prouing by an allegorie, that all they which seeke iustification, by the bondage of the lawe, shall be cast out of the lande of promise with the bonde woman and hir sonne, and shal not inherite the euerlasting kingdome of God with his children, that are free, and do seeke saluation throughe fayth in his promise. Here it is euident that the Apo-

Iohn. 1. 29.
1. Cor. 5. 7.
1. Pet. 1. 19.
Gal. 4. 22.

stle

He teacheth vs to expound the scriptures, not literally onely, but also allegorically, mystically, or figuratiuely. So he expoundeth those words: Thou shalt not mosell
Deu. 25. 4. 1. Cor. 9. 9. the Oxe that treadeth out the corne. In like maner the rocke in the wildernesse,
Exo. 17. 6. out of the which water flowed to satisfie the thirst of the Israelites: besides that, it declareth Gods power and prouidence for his children beeing in distresse, it prefigured the graces and giftes of God that flow out of our sauiour Christe vnto all that beleeue in him. For so the Apostle expoū-
1. Cor. 10. 3 deth it, where he sayth: Our fathers dyd eate the same spirituall meate, and dyd drinke the same spirituall drinke, for they dranke of the spirituall rocke that followed them, and the rock was Christ. And
Num. 21. 8. the serpent that Moses set vp at the commaundement of God, besides the miraculous healing of those that were bytten with fyry Serpents, teacheth bothe the Israelites and vs to lift vp the eyes of our fayth vnto our Sauiour lifted vp vpon the crosse, seeking deliuerance by him frō the deadly sting of the Serpent the diuel.

For

For that brasen serpent was a figure of
our sauiour Christ, as he himselfe expoun- Ioh.3.14.
deth it in the Gospell. Moreouer where
Moses telleth the people that God wyll Deu.18.15.
rayse vnto them a Prophete like vnto
him selfe, euen of their brethren, vnto
whom they should herken: the letter tea-
cheth vs nothing else but that Iosua
should gouerne the Israelites, and bring
them into the lande that God had promi-
sed them. But the holy Ghost in the per-
son of Iosua (whose name signifieth a
sauiour) teacheth vs that Christ is our
sauiour, who bringeth vs into the euerla-
sting rest promised vnto all the faithfull,
for so the Apostle Peter expoundeth the Act.3.
wordes of Moses. Also euen as the bon-
dage of the Israelites in Egypte, and
their peregrinatiō in the wilderneſſe (be-
sides ẏ is playnly expressed by the letter)
doth represent ẏ state of Christiās in this
life, bæing ful of afflictiōs: eue̅ so the land
of Canaan promised vnto Gods people,
in ẏ which they had a great conqueſt ouer
the wicked, & after quietly enioyed ẏ coū-
trey (besides ẏ declaratiō of gods exceeding

power

power and excellent benefites bestowed vpon them) doth represent vnto vs the euerlasting rest in heauē, which we shall enioy whē almightie God hath destroyed all the wicked vpon the earth. So the Apostle expoundeth the wordes of the prophet Dauid, who concerning the same matter, sayth: Fortie yeres long was I
Psa.95.10. grieued with this generation, & sayde: It is a people that doth erre in their hearts, for they haue not knowne my ways, vn-
Nu.14.23 to whom I sware in my wrath, that they should not enter into my rest. Whiche wordes written bothe in the lawe and in the Prophet, according to the letter, doe shew the rest of the Israelites in the land of Canaan, but according to the allegorie,
Heb.4.9. they teache al the faythful the euerlasting rest by Christ in heauen. But for the further declaration of this double, and triple sence of the Scripture, and the manifolde commoditie thereof, let vs consider the
1.Sa.18.11. &.19.11.& 23.8.& 26 2.&c. historie of Dauid persecuted by Saule, and after exalted to the kingdome of Israell. As touching the letter euery Chri-
2.Sam.5.3. stian mā that hath read the bookes of Samuell

muel doth cõfesse that Dauid was liuing about a thousand yeres before the cõming of our Sauiour in the flesh, & that beeing persecuted of king Saule, he was diuers times in danger of death, from the which God did wonderfully deliuer him, and also deliuered Saule into his hands, but he would not lay hãds vpon him vnto death. And when tidings was brought him that Saule was dead, he executed the messenger as a murtherer, bicause he confessed that he had slayn him. When he was proclaymed king, and after that he was established in the kingdome, he committed adultrie with Bethsabe, and caused hir husband to be slayne, and did other things displeasant vnto God, for the whiche he was greuously punished. This is ỳ truth of the letter. As touching the morall, we learne by Dauids fall, and the punishmẽt of his wickednesse, to loke circumspectly vnto our selues, and to feare the Judgemẽt of God for our iniquities. We learne by his whole life, that affliction is a good scholemaster vnto godlinesse, in that it restrayneth our carnall lustes, and keepeth

2.Sa.1.15.

2.Sa.2.4.

2.Sa 11.ver 4.& 17.

downe our flesh, but cõtrariwise prosperi-
tie maketh vs forget the lawes of god: for
1.Sa.24.7. Dauid in aduersitie would not slay Saul
&.26.9. the king, when he was deliuered into his
hands, although he were his deadly ene-
mie, giuing vs an ensample of our duetie
towards our Prince, so narowly did he
looke vnto his pathes, but in prosperity he
neglected Gods cõmandemẽts, & swarued
from his ordinances by cõmitting adul-
trie, murther, & other offences. Wherby
we are taught that prosperitie is a slippe-
rie place to stand vpon. It is like an high
steepe mountayne, narrow in the top, vpõ
the which a man standing is in danger of
euery wind to be blowẽ down, & to break
his neck, except he hold fast by some tree,
or hide him selfe vnder some bush, or such
like: so in prosperity we are in dãger of e-
uery assault of the flesh, world, & diuel, ex-
cept we hold fast by a true faith in Christ,
who is a sure stay, & our only stay both in
prosperitie & aduersitie: without whõ we
can not be safe, neither in ỹ mõut of honor
& welth, nor in the valley of afflictiõ. For
it may be, that by ỹ meanes of much rain,

the

the valley may be ouerflowē with water, & they drowned that dwel in it, vnlesse they saue them selues by a bote, or suche other meanes: so in aduersitie we are in dāger to be ouerwhelmed with the waues of affliction, & to be prouoked to forsake God, excepte we cleaue fast vnto Christ, by a liuely fayth: who is our only arke of saluation. Therfore Dauid doth not say: I trust in the valley, but I trust in ỹ Lord, wherfore do they say vnto my soule: flye vnto ỹ mountains. Thus much of ỹ moral in the history of Dauid. There is in it also an allegory or mystery, prefiguring our sauiour Christ: which we lerne by ỹ words of ỹ prophets, Ezechiel & Hoshea, where God forsaketh in thē after this sort: I will set a shepherd ouer my sheepe, & he shall fede them, euen my seruāt Dauid, he shal fede them, & he shall be their shepheard, & I the Lord wil be their God, and my seruant Dauid shall be the Prince among them, he shall be king ouer thē, and they shal haue one shepheard, and my seruant Dauid shal be their Prince for euer. The children of Israell shall turne and

Psal.11.1.

Eze.34.23 &.37.24.

Eze.37.25.

Hos.3.5.

seeke the Lorde their God, & Dauid their king, and shall feare the Lorde & his goodnesse, in the later days. These Prophets Hoshea and Ezechiel, liued the one three hundred yeres, & the other foure hundred yeres after Dauid. Therfore seeing they prophesie of a Dauid to come after them in the later dayes, and bicause they call him an euerlasting king (which can not be verified of Dauid literally beeing a mortall man) it is euident that they do meane an other prefigured by Dauid: that is to say, our Sauiour, who gouerneth the true Israelites: that is to say, the elect people of God for euer, who also in the Gospel calleth himselfe the good shepheard: giuing vs to vnderstand that he is that Dauid, the shepheard of Gods people, of whome the Prophets do speake. Therfore the historie of Dauid is mystically expounded thus: Dauid in aduersitie, therby brought downe (as I may say) vnto hell, dothe signifie our Sauiour, taking our nature vpon him, and debacing him selfe vnto the lowest degree, bubling him selfe vnto the death, euen vnto the

Iohn. 10. 11

death

death of the crosse: and Dauid deliuered from his enimies, and placed in the kingdome, doth signifie our Sauiour rising frō death, and ascending vnto heauen, where he is exalted vnto the right hand of God, and gouerneth all the worlde. Thus this history may truly be expounded, whereby we may vnderstande, that in ỹ holy scriptures, much more is to be considered than the letter at the first sight offreth vnto vs. After this sorte also the Apostle teacheth vs to expounde the historie of Salomon, Dauids sonne. God sayd vnto Dauid that he would giue him a sonne, whose throne he would establish for euer, and he would be his father, and he should be his sonne: where the letter directeth vs vnto Salomon, who then had established the kingdome vnto him selfe, when he had put to death those that rebelled against him and his father. But the holy Ghost in the person of Salomon, as in a type and figure, teacheth vs that our sauiour Christ, hauing subdued all the enimies of his father and of him selfe, shall reigne for euer, quietly with his faythfull seruants that her-

2.Sa.7.13.

1.Re.2.46

ken vnto his lawes, & submit themselues vnto his gouernment. Vnto this expositiō the Apostle leadeth vs, where he applieth the wordes of almightie God vnto our sauiour, saying: Christ is so much the more excellent than Angels, as he hath gotten him a more excellent name thā they. For vnto which of the Angels saide he at any time, Thou art my sonne, this day haue I begotten thee? And agayn: I wil be his father, & he shall be my sonne. Therefore seeing that the Apostle expoundeth the wordes to be spokē of our Sauiour, which literally do appertein vnto Salomō, I say that Salomō was a figure of our sauiour, & that in the history of Salomon there is an allegory besides ỳ letter. Likewise Jonas in the whales belly, & after deliuered by the power of God, was not only an example of Gods omnipotent goodnesse, but also a figure of the buriall & resurrection of our Sauiour: as we are taught by his owne interpretation in the Gospell. And Hoshea ỳ Prophet declaring ỳ benefites of God towards the Israelites, & their vnthankfulnesse for the same, reciteth their

Heb. 1. 4.

Psal. 2. 7.

2. Sa. 7. 14

Ionas. 1. 17.

Mat. 12. 40

Hos. 11. 1.

deliue-

deliuerance out of Egypt. In whom God speketh those wordes: out of Egypt I haue called my sonne. Where ỹ letter teacheth vs nothing else but the deliuerance of the Israelites out of captiuitie: but the holy Ghost vnderstandeth moreouer ỹ returning of our sauiour out of Egypt into his owne cõtrey, after ỹ death of Herod. For so the Prophets wordes are expounded in the Gospel. Finally the Prophet Jeremy declaring the deliuerance of ỹ Israelites out of captiuitie, describeth first their gret affliction, saying: Thus saith the Lord, a voyce was herd on high, a mourning and bitter wæping, Rachell wæping for hir childrẽ, & would not be comforted, because they wer not. Thus saith ỹ Lord, restraine thy voyce frõ wæping, & thine eyes from teres, for thy worke shal be rewarded, saith the Lord, & they shal come again frõ ỹ lãd of their enimies. Here ỹ letter teacheth vs only ỹ returning of ỹ Israelits, frõ ỹ captiuity of Babilõ. But ỹ holy ghost therby vnderstãdeth ỹ lamẽtatiõ of ỹ Israelites for their Inkants, whõ Herode slue at the birth of our sauiour Christ, as ỹ Euãgelist

Mat. 2. 15.

Ier. 31. 15.

Mat. 2. 18.

witnesseth. So I say in this Prophet Abdias, besides that hath beene alreadie noted, we are taught Christ, and the destruction of our enimies by him, for he hathe applied the writings of all the Prophets
Lu.24.27. vnto him selfe, when he accompanied the two Disciples vnto Emaus after his resurrection. For S. Luke sayth that he began at Moses, and at al the Prophets, and interpreted vnto thē in all the scriptures those things that were written of him.
Act.3.24. And S. Peter sayth: Al the Prophets frō Samuel and thence forth, euen as many as haue written, haue foretolde of those dayes: that is to say, of the wonderfull workes then wrought in the name of Christ, and of his death and resurrection.
Luk 1.70 Also Zachary John Baptist father, praiseth the Lord God of Israel, for our redēption by Christ our mightie sauiour, as he had promised by the mouth of his holy Prophets that haue bin from the beginning of the world. Therfore seing that all the Prophets haue forespoken of saluatiō by Christ. Abdias also, with the residue, hath prophesied of him: so that in this

Prophet

Prophet we may finde our deliuerance by Christ, and consequently, the destruction of Antichrist. Which he dothe here first teach vs vnder the name of Edom & Esau. The signification of the word Edo pointeth vs to the person, and also to the place, where Antichrist dwelleth. For Edom in the Hebrue tong, signifieth red or bloudie. The Bishop of Rome (which is Antichrist) sheweth him selfe to be Edom, that is red and bloudy, both in outwarde appearance, and also in his secrete deuises, for he and his Cardinals, his doctors, and other his adherents, are clothed in red, the seruing men of his Clergie goe in red. This is their colour wherewith they are delighted: So also their dwings are red and bloudie. For this is the fyrst decree of their secret counsel at Trent: All they that professe the Gospel, and are enimies vnto the Church of Rome, shall be rooted out, they shall be slayne, and put to death, their bloud shall be shed vpon the earth. This is their bloudy decree which they haue practised to ꝯ vttermost of their power, here in England, in Scotland, and

An allegorie gathered of the signification of the worde Edom.

of late in Fraūce, and in many other places of Christendome, as Germany, Flanders, Spayne, and Italie: So that they are altogither delighted in bloud, and wil neuer be satisfied. Therefore they may well be called Edomits, red & bloudy mē. Moreouer not only the signification of the worde, but also the testimonie of diuers ancient writers, leadeth vs to vnderstand by this name Edō, ỹ Antichrist of Rome, who are persuaded that he is not onely in outwarde pompe and shew, and in dēdes an Edomite, but also in bloud & kinred, as one that had his beginning of the Edomites. For Moses Gerundensis writing of the beginning of the Romanes, sayth: we haue heard in the bookes of the Chronicles of Ioseph ben Gorian, and in other bookes of Antiquities, that Sappho the sonne of Eliphas, the sonne of Esau, the father of the Edomites, prouoked Joseph the sonne of Jacob to warre, whē he was gouernour of Egypt: In the which war Sappho the Edomite, and his valiaunt captaynes were taken and caried into Egypt, and there committed vnto prison, where

Ancient testimonies witnesing that the Bishoppe of Rome is an Edomite, & consequently Antichrist.

where they remayned as long as Joseph liued. And when he was dead Sappho fledde away, and went into Campania, and reigned ouer Rittim, at Rome. At the length he was made king ouer all Italy, and this was the first king of Rome. Also Dauid Kimchi writing vpon this Prophete, sayth: The Edomites are nowe so mingled among other Nations, that a man can not knowe them from the Ammonites and Moabites, and the people of other Countreys, sauing that the greater parte of the Edomites hath bene from the beginning of the kingdome of Rome. Therefore what soeuer the Prophets haue spoken of the desolation of Idumea, in the latter ende of the worlde, they haue spoken it agaynst Rome. For when soeuer Rome shall be destroyed, Israell shall be deliuered. Thus besides that these writers testifie, that the Romanes had their beginning of the Edomites, Kimchi sayth he, that by the Edomites the Prophetes doe vnderstande the Romanes. And he sayth moreouer: Abdias

Eg. 34. 6.
Ier. 49. 7.
Lam. 4. 21.
Eze 25. 13.

prophesieth onely agaynst Edom, not that eternall Edom (as it seemeth) but an other: that is to say, agaynst the spirituall Edom, the Antichrist of Rome: whiche was little & despised in the beginning, but through the pride of his heart, much exalted, like an Eagle making his nest aboue the starres, and rioting vpon the mounte of Sion. Moreouer an other olde writer, the author of the booke called *Seder olam*, that is to say, a rehearsall of antiquities, calleth Rome Edom, in these wordes: Aspatian (for so he termeth Vespatiã) came and wasted the temple, and caried away many families of the house of Dauid, into Spayne, and this was the .180. yeres of Edom, or of the Romanes. Finally Jonathan the Chaldey paraphrast, in many places, where the Prophetes name Edom, in stede therof he nameth Rome.

Esa 34.9. As for example: The floudes of Edom (sayth the Prophet) shall be turned into pitche. Which wordes the Paraphrast interpreting, sayth: The flouds of Rome shal be turned into pitche. And vpon the last verse of this Prophet, he sayth: And

they

they shal folow the sauiour frō the mount of Sion, to giue sentēce against ỹ mount of Esau, and that (sayth he) is the mount of Rome. Thus it appereth by the iudgemēt of these writers, that by the destruction of Edō, is vnderstanded the destruction of the Antichrist of Rome. This is it therefore, that the Prophet teacheth vs, besides that hath bin already noted. That almighty God hath determined to ouerthrow the persecuter of his children. The Embassadour our sauiour Christ is alreadie sent, and proclaymeth at this present, by the mouth of his Preachers war against him, saying: vp let vs arise against Rome vnto battell: let vs with al ỹ gifts that God hath giuen vs, ouerthrowe the toure of Idolatrie and superstition which Antichrist hath buylded to deface the glorie of almighty God: let vs deliuer Gods children out of the dangerous captiuitie & thraldome of ignorance, which bringeth destruction of body and soule to al that cōtinue therein. So God by his Prophet threatneth the destruction of this Edom, no lesse than of the other. For (as by com-

The allegorie of the Prophet Abdias.

parison

parison it may appeare) the same cause of
destructiō is in the one ẏ was in the other:
also the power & might aswell of ẏ one as
of the other, is of late days by ẏ wōderful
worcking of almightie God marueilously
diminished, & his glory defaced. The Edo-
mites were beloued of their neighbours,
& feared of their enimies, therefore great
was their pride, but they were brought to
desolation by their own cōfederates: Euē
so it was with ẏ bishop of Rome, he was
beloued of al princes in Chriſtēdome, they
reuerenced him as a god, also they feared
him, so ẏ they durst not stir against him.
For what Prince soeuer did not in all
pointes submit him selfe vntō him at his
pleasure, he excōmunicated him, discharged
his subiects of obedience, & in the end de-
posed him of his kingdome: for besides the
translating of the Empire frō one king-
dome to an other, besides the deposing of
Pſal. 91. 13. Hilderike king of France, & diuers other
inferiour Princes: he excōmunicated &
deposed seuen Emperours one after an o-
ther: namely Henry the fourth, & Henry
the fifth, Frederik the first, Philip, Otho,

Frede-

Frederike the seconde, and Conradus his sonne. Therfore great is the pride of his heart: so that he exalteth him selfe aboue men and Angels, he compareth him selfe with the sonne, and the Emperour with the mone, chalenging vnto him selfe so muche more excellencie than the Emperour, as the sunne excelleth the mone. Euen as the earth (sayth he) surmounteth the mone seuen times, and the sunne surmounteth the earth eyght times (whiche beeing multiplied by seuen maketh fifty & fyre) so he excelleth the Emperour fifty and fyre times. Neither is he cõtnet with this superiozitie ouer the Emperour, but also he preferreth him selfe before the Angels, in iurisdiction, knowledge, and reward. This is the pride of his hart, in the which Pope Alexander the thirde of that name, trode vpon the necke of Frederike the Emperour, saying this verse of the Psalme: Thou shalt walk vpon the Lió and the Aspe, the yong Lion and the dragon shalte thou treade vnder thy feete. And Pope Adrian the fourth suffered the same Emperour to hold his stirrup twise,

and

and gaue him a stroke for his labour, because he did holde the wrong stirup. Also Pope Gregorie the seuẽth suffred Henry the Emperour, the fourth of that name, to stande bare foote and bare legged at his gates, with his wife and his childe, three dayes & three nightes in the middest of winter. Such was the pride of his hart which had so deceyued him, that he thought it vnpossible that he shoulde be ouerthrowen. But (as it appeareth this day) the Bishop of Rome is of little reputatiõ, he is despised of many nations, of whom in times past he was feared. The moste part of his confederates haue forsaken him: as the Polonians, the Transiluanians & Hungarians, many Princes of Germanie, the Princes of Englande and Scotlande, and many men in other countreys. And it is not to be doubted but that shortly by the working of almightie God the words of this Prophet shall be fulfilled in him: that is to say, he shall be brought downe to the grounde, he shal be spoyled of all his treasures, & vtterly forsaken of all his friends, & cut off from the

earth

earth vpō the foden, with al his adherēts. For the day of the Lord is at hād, a day of tribulation & anguish, a day of great sorow & heauinesse, a day (as the Prophet Zophony termeth it) of desolation & destruction, of obscuritie & darknesse, of cloudes & blacknesse vnto al the enimies of Gods children. The day (I meane) when our Sauiour shal come from heauen with his mightie Angels, in flaming fire, rendring vengeance vnto all those that kno we not God, & that do not obey the Gospel of Iesus Christ, who shall be punished with euerlasting perdition, frō the presence of the Lord, & from the glory of his power. But vpon mount Sion shal be saluation, the children of God shall haue no cause to lament, when the terrible day of the Lord shall come: for that day shal be their deliuerance. Then shall their enimies weepe and lament, but they shall be glad, and ful of ioy: for their sakes al the wicked shal be consumed as stubble with the fire, for God wil sende his Angels, & they shal gather all the nations of the world before him, and shall separate the faythful from the vnfaythful, as the husband man sepa-

Zoph. 1. 15.

2. Th. 1. 8.

Reue 21. 4

Mat. 13. ver. 41. & 49

G. rateth

rateth the wheat frō the tares, & they shal binde the tares togither, & cast them into the fire that neuer shal be quenched: but the faithfull which are the wheat, shall be gathered into Gods barne: that is to say, they shal be placed in his kingdome of euerlasting ioy, peace, and rest. And then all principalities & powers beeing subdued, no mā shal be able to stir against God, or against his saincts, which before were despised, trode vnder foote, & most cruelly murthered: but now deliuered out of all misery, exalted into heauen, and glorified. So that in all poynts, & in all respects, the Lorde shal rule, he only shall be worshipped and glorified, the kingdome shall be his. To whom be all prayse, honor, and glory, world without ende. Amen.

THus endeth the exposition of the Prophet Abdias, in the which ỹ letter hath his place and his commendation: that is, the playne meaning of the wordes of the holy Scripture, without any morall or allegoricall exposition (whiche I call the letter) is profitable to comfort, to teache, to improue, to correct, and to instructe in godlynesse, whiche is rather to giue lyfe

than

than to kil. Therfore here a mã may aske this questiõ: How is it true ỹ the Apostle sayth: The letter killeth, but ỹ spirite giueth life? for if ỹ letter kil, it is hurtfull, if it be hurtful, thẽ it is not profitable, as is afore said. Here for ỹ better vnderstãding of ỹ Apostle, first it is to be noted, ỹ there is in one sentẽce a christiã & a true letter, there is also in the same sentẽce an heretical & a false letter. As for example: I reioyce (sayth the Apostle) in my afflictions for you, & fulfil the rest of Christes afflictiõs in my flesh, for his bodies sake, which is ỹ Church. Here by Christes afflictions ỹ Apostle vnderstãdeth ỹ afflictiõ of Christians, who are ỹ body, wherof Christ is the head. The afflictiõs of ỹ body are called Christes afflictiõs, bicause whatsoeuer the body suffereth, the head, ỹ is to say, our sauiour Christ is partaker of ỹ same sufferings, as appeareth by his own words, where he sayth: Saule, Saule why persecutest thou me? and yet Saule persecuted not Christ in his owne person, as the Iewes had done before, but in the Christians which are members of his body. And where ỹ Apostle saith, as the afflictions of Coloſ. 1. 24

Act. 22. 7.

2. Cor. 1. 5.

Christ do abound in vs: so our consolation aboundeth through Christ: it is euident that he calleth our afflictions Christes afflictiõs, both because we are mẽbers of his body, & also because we suffer like afflictiõs with him for his sake. Therefore as long as there remaineth one aliue ỹ shal suffer for Christes sake, so long there remayne behind vnfulfilled some of Christes afflictions which his saincts suffer for ỹ church and for the cõfirmation of the same in the true fayth, that it may continue vnto the ende, & be saued. This is the commoditie that we receiue by the sufferings of them that are persecuted for Christes sake, as we learne by the wordes of the Apostle, where he sayth: Whether we be afflicted, it is for your cõsolation & saluatiõ, which is wrought in the induring of the same suffrings which we also suffer: or whether we be comforted, it is for your consolation & saluation. Saluation is wrought (sayth ỹ Apostle) by enduring afflictions, because except we ouercome our enimies, ỹ flesh, the world, & the diuel, by continuing stedfast vnto the ende, we can not be saued. Therfore saluation is wrought by suffe-

2. Cor. 1. 5.

Mat. 24. 13
Reue. 2 ver. 7. 11. 17. & 26. & ca. 3. ver. 5. 12. & 21. & ca. 21. 7.

ring

ring, not that it is meritorious, but cõditional. If we continue vnto the end in the true worship of God, suffering al the trouble its that are laide vpõ vs to withdraw vs from the same, there is laide vp for vs in heauen an euerlasting crowne, which God of his mercy & gõdnes will giue vs, and not for the desert of our owne works. For as God for his promise sake wil giue euerlasting blessednesse to those ỹ beleeue in him, so he requireth at our handes that we confesse him before men, that we continue his faythful seruants vnto the end, & that we do not shrink frõ the confession of the Christian faith for any worldy respect. For this cause if we indure afflictiõs, our suffrings do serue to ỹ saluatiõ (as is aforesaid) both of our selues, & of our brethrẽ. Thus (if the true sense & meaning of the Apostles wordes may be called a letter) it may appere what is the true letter of the former words, recited out of ỹ first chap. of the Epistle to the Colos. There is also a false letter, which the Romanes haue deuised vpon the same text. That is, that the rest of Christes sufferings which were vnperfect in him, the Apostle hath Mat. 10. 32

fulfilled in his owne person, for the more full & perfect redemption of the Churche, Wherevpon they grounde the merites of Saincts, satisfaction by our owne works, making Christes passion vnsufficient of it selfe for our redẽption, cõtrary to other
1. Pet. 2. 24 places of the scripture: As this, By Christes stripes we are healed: & those: Christ
Heb. 7 25. is able perfectly to saue them that come vnto God by him, seeing he euer liueth to
Heb. 9. 12. make intercession for thẽ: & Christ by his owne bloud entred in once vnto the holy place, & obteined eternall redemption for vs. For if the bloud of buls, and of goates, and the ashes of an heifer, sprinkling thẽ that are vncleane, sanctified as touching the purifying of ỹ flesh: how much more shall the bloud of Christ, whiche through the eternall spirite offered him selfe without spotte to God, purge your conscience from dead works to serue the liuing god?
Heb 10. 14 And agayne, With one offering hath he consecrated for euer them that are sanctified. Yeare the Apostle teacheth vs perfect redẽption by our sauiour Christ only, and by no other. Therfore ỹ letter of the Romanists, which techeth vs other sauiours

besides

beside Jesus Christ, is an heretical & false letter, not to be receiued. Likewise in these wordes: The father is greater thã I, there is a true and a false letter. The true letter is this: The father is greater than Christ as touching his manhood. The false letter is this: The father as touching Christes godhead is greter than ỹ sonne. The false letter killeth, but ỹ true letter is profitable. Neuertheless, as the true letter is alwayes commodious & necessary to be knowẽ, so in some respect it may truly be said that it killeth rather than gineth life: as if we rest vpon the letter of any histozie oz prophesie, & neglect the mozal & mysterie therin conteined, oz if we take part of the letter, & not the whole: oz if we take the letter in stead of the figure and allegozie, where a figure oz allegozy is necessarily vnderstanded. As foz example: If we omit the mozall and allegozie of the Prophet Abdias befoze noted, & rest only vpon the letter which perteineth nothing vnto vs, it profiteth vs little. Likewise in the commaundements: thou shalt do no murther, thou shalte not commit adultrie, thou shalt not steale, and so forth: Ioh. 14. 28.

this is a true letter, that thereby we are forbidden actual murder, & actual adultry, and theft. This is but a peece of the letter, and not the whole: the whole letter is that therby we are not only forbidden to slay a man, to defile a woman, & to take away an other mans goodes secretly, or openly, out of his house, or by the highe way side: but also we are therby cõmaunded not to hurt our neighbour neither in worde nor thought, & to abstaine frõ all maner of iniuries, deceitful & hurtful dealings, & also frõ al filthy cogitations inwardly, no lesse than frõ violent, manifest, & couetous actions outwardly. Thus our Sauiour himselfe expoũdeth the cõmandements in the Gospel. He that taketh part of this letter, and not the whole, is deceiued, in þ he persuadeth himselfe that he walketh in godlinesse in abstaining frõ outward actions that are euil, whereas his heart is full of deadly poyson. In this respect þ letter killeth, rather than profiteth. Finally where our sauiour calleth himself a stone, a doore a vine, & a shepherd, & where we are called sheepe by a figuratiue speeche: if we take the letter in stead of þ mysteric, the letter

Mat 5. ver. 21. & 27.

Luk. 20. 17
Act 4. 11.
Joh. 10. ver. 7. & 11. & 16 & cap. 15. 1.

killeth.

killeth. And in all the Parables of our sa-
uiour, as in the Parable of the sower, and Mat. 13. 3.
so forth, where a figure is necessarily vn-
derstanded, if we vnderstande the earthly
and not the heauenly sower, the letter pro-
fiteth not. Yet this I will say for the true
letter of all necessarie allegories, that it
may be likened to the wine vessels, & the
allegory to ỹ wine. He that will haue his
wine safe & sweete, must take hede ỹ his
vessels be not broken, & that they be wel
seasoned, for if they be broken his wine
wil be spilt, & if they be not wel seasoned,
it wil be soure: So if we wil haue sounde
doctrine, we muste be sure that we alter
not the letter, that we neither adde to it,
nor take frō it, for if we do, we shall haue
soure wine, I meane, we shall haue false
doctrine. As in those words: Except you
eate the flesh of the sonne of man, and of
his Saincts, and drinke their bloud, you
haue no life in you. Here is an addition to
the letter, which maketh much for ỹ Ro-
manistes, that teache men to call vpon
Saincts that are dead, & to pray vnto thē,
which we can not do without a fayth and
a beleefe in them, as it is written: Howe

Ro. 10 14. shal they cal on him, in whō they haue not beleæued? But faith & beleefe is proper only vnto almighty God, and is the meane wherby we do eate the flesh, & drinke the bloud of our sauiour Christ. As he teacheth vs in these words: I am the bread of life, he that cōmeth to me, shal not hunger, and he that beleæueth in me, shall neuer thirst. The reason is this: whosoeuer eateth my flesh, and drinketh my bloud, hath eternall life, and I will raise him vp at the last day. For my flesh is meate in deede, & my bloud is drinke in deede. Here our sauiour teacheth vs that he is bread, he is meat & drinke vnto vs, we must come vnto him, we muste eate him, we muste drink him, & we shal not hūger nor thyrst for euer. And this is ỹ meane wherby we do eat his flesh, & drink his bloud, to put away our hūger & our thyrst: euē to beleue in him. For he saith: He that beleæueth in me shal neuer thyrst. Therfore if the aduersaries of ỹ Gospel might be permitted to add vnto the letter, saying thus: Except ye eate ỹ flesh of the sonne of man, & of his Saincts, and so forth: they might easily proue that it is lawfull for vs to put our

Ioh. 6. 35.

Ioh. 6. 54.

trust

truſt in ſaincts, & to beléeue in them, as in
ſauiours, & conſequently that it is good &
neceſſary to pray vnto thē. But our ſaui-
our without any additiō ſaith: Except ye Iohn.6.53.
eate the fleſh of the ſonne of man, & drink
his bloud, ye haue no life in you. This is
the true letter, which if we kéepe in this
place, & in al other places of the ſcripture
without any alteratiō, it ſerueth ſo for the
confirmation of the truth, that ỹ aduerſa-
ries can haue no aduantage agaynſt it.
But if we take ỹ letter only without the
true feare & meaning therof, the cōmodity
that cōmeth therby, auayleth vs nothing,
for that is to take ỹ veſſel without wine,
whiche dothe vs no good. Therefore in
this reſpecte alſo it may be truely ſayde:
The letter rather killeth than giueth life.
Moreouer, for the better vnderſtanding
of the Apoſtles wordes, it is to be noted, The letter
that the true letter is diuerſly vnderſtan- diuerſly vn-
ded in the ſcripture. Firſt the playn ſenſe derſtanded.
of ỹ ſcripture without any morall or my-
ſterie, is called ỹ letter: of the which it hath
bin ſufficiētly ſpoken before. Secondly ỹ
true vnderſtāding of ỹ ſcriptures literal-
ly, morally, & allegorically, as it cōteineth

all

all necessarie knowledge without the spirite of God, whiche causeth vs to bring forth fruites according to the same, may be called a letter that killeth. They that are destitute of ỹ spirite of God (without the which no man can liue, although he haue al knowledge) are like the high way side, or the stony groũde, or the briers and brambles, in the which, and among the which the good sæde can not prosper and bring forth fruit. This knowledge without the spirite of God, is a letter that encreaseth ỹ damnation of men, rather than profiteth them. For our Sauiour sayth:

Luk. 12. 47 that seruant that knew his masters will, and prepared not him selfe, neither did according to his will, shall be beaten with many stripes. Of this damnable letter it maye seeme that the Apostle speaketh,

Rom. 2. 27 where he sayth: Shal not vncircumcision (which is by nature) if it kéepe the lawe, iudge thee, whiche by the letter and circumcision, art a transgressour of the lawe? For he is not a Iewe whiche is one outward, neither is that circumcision which is outward in the flesh: but he is a Iewe which is one within, and the circumcision

is

is of the heart in the spirite, not in the letter, whose praise is not of mē, but of God. Thirdly, not only al knowledge without good workes, but also external workes that are done in hypocrisie, as comming to the church to heare the word of God, without a desire to be reformed thereby: may be called a letter that killeth. When men come to heare what the Preacher can do, and not to learne what they themselues ought to do: when men pray with their lippes, and not with their hearts, or do any good worke for vayne glory, or to get them a name among men, & so forth: this is a letter that profiteth not. Of this letter the Apostle seemeth to speake, where he sayth: Nowe are we deliuered from the law, beeing dead vnto it, wherin we were holden, that we shuld serue in newnesse of spirite, & not in the oldnesse of the letter. Rom. 7. c.

Finally the law cōsidered by it selfe without Christ, is called a letter that killeth: As where the Apostle sayth: God hath made vs able ministers of the new testament, not of the letter, but of the spirite: for the letter killeth, but the spirite giueth life. 2. Cor

Where the Apostle writeth these words,

wordes, he disputeth against false Christians, that receyued Christ, but not aright, for they ioyned the law with Christ as a necessary part of our saluatiō, they would not acknowledge Christ of him selfe to be a sufficient sauiour, they ioyned the lawe with Christ, as fellow in office with him, in working our saluation, making him to be but halfe a sauiour, alleaging for their purpose the glorious promulgation of the
Exo.19.16. lawe: as that it was giuen with thunder and lightening, with the sound of a trum-
Exo.34.30 pet, with fire and great smoke. Also when Moses came from the mounte with the two tables, his face did so shine that ỳ people were not able to behold the brightnes
2.Cor.3.11 therof. Unto this the Apostle answereth, that the glory of the Gospel darkneth the glory of the law. For the law was giuen but for a tyme, but the glory of the Gospell continueth vnto the ende. Also as the brightnesse of Moses face was glorious, so the vayle wherwith he was couered, was
2.Cor.3.13 a token of imperfectiō, & a type of infidelity in the people. But through ỳ grace of God
2.Cor.3.18 offred by the Gospel, we are made perfect, & are changed into the image of his glory.

And

and are able as it were in a glasse to behold the same with open face. And ẏ more to deface the law, beeing compared with Christ, he calleth it the ministery of cõdẽnation, & a letter that killeth. For through our default it killeth after a sort, in that it layeth our iniquities before vs, & letteth vs see in our selues the image of death through sinne, wherby (as much as lieth in it) it casteth vs down into the dãnable pit of desperation, & there leaueth vs sore wounded, without al hope of life. But the spirit, that is to say, ẏ gospell (by meanes wherof the spirit of God worketh in vs a true fayth) quickneth vs agayn, & exalteth vs into heauẽ, where we shal liue forever in despite of all our enimies, through the benefit of ẏ good Samaritane our sauiour Christ. Thus we may see how it is true ẏ the Apostle sayth: ẏ letter killeth, but the spirit giueth life. Notwithstãding in some respecte, and in some sense, the letter is profitable, as I haue sayde: and also the Apostle teacheth vs, that the same letter or law, which killeth, is not voyde of profite. For he sayth: The law was our Scholemaster to bring vs to Christ, that

2. Cor. 3. 6.

Luk. 10 33

Gal. 3. 24.

we

might be made righteous by fayth. If then it did bring vs to Christ, we had no small profite therby. And agayn he sayth:

Rom. 7. 12. The law is holy, & the cõmaundement is holy, and iust, and good. Was that then which is good, made death vnto me? God forbid: but sinne, that it might appeare sinne, wrought death in me by that which is good, that sinne might be out of measure sinfull, by the cõmaundement. For we know that the law is spirituall, but I am carnall, solde vnder sinne. Here the Apostle expounded him selfe, & sheweth after what sort ỹ letter or the law killeth, & yet neuertheless it remayneth profitable, holy, spirituall, good, & iust. Thus much of the letter, & of ỹ diuers sense and meaning therof, and what letter it is that killeth, how it killeth, & how it profiteth. God graunt vs all the true vnderstanding and knowledge of his worde, with a readie mind & will to folowe ỹ same, that bringing forth ỹ fruites of the spirite, we may liue for euer in heauen with almightie God. To whom the father, the sonne, & the holy ghost, three persons and one God, be all prayse, honor, & glory, for euer. So be it.

FINIS.

Faultes escaped in the print.

The first number signifieth the leafe of the Booke, the seconde the page of the leafe, and the thirde the line.

The thirde leafe, the second page, and the eyght line, for succour, reade fauour. 15. 1. 17. for Thir. reade Tsir. 20. 1. 7. for higher thou, reade higher than thou. 23. 2. 17. for hyd, reade hyd. 25. 2. 24. for godly, reade godly. 26. 1. 13. for suffereth, reade suffered. 27. 2. 6. for decision, reade derision. 54. 1. 13. for feare, reade sence.

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THE END

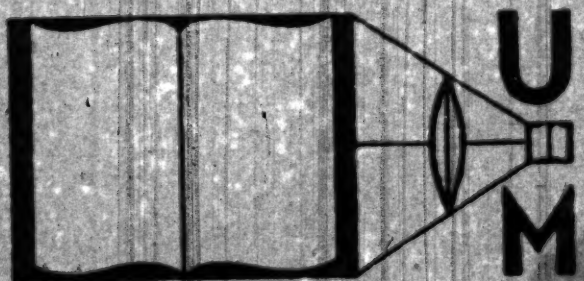
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